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THE KINGDOM

(BASILEIA)

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THE KINGDOM

(BASILEIA)

AN EXEGETICAL STUDY

BY

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To the Lord of the Basileia

THESE STUDIES IN HIS KINGDOM

ARE REVERENTLY OFFERED

PREFATORY NOTE

The purpose of this book is not to argue, but to inquire; not to destroy, but to upbuild; not to dispraise creeds, but to exalt Christ; not to foster doubts about the Kingdom of God, but to strengthen loyalty to the King himself; not to lead the reader to any ecclesiastical river or to any theological lake, but to the Divine Fountain itself; in brief, the purpose of this book is not polemic, but irenic. May grace be given the writer to steer his little craft between the Scylla of Rationalism and the Charybdis of Traditionalism.

The method of this book is not ecclesiastical; nor is it historical; nor is it syllogistic; the method is strictly *exegetical*. The citations are mainly from the more recent translations. While fully recognizing the value of modern researches in textual criticism, the author does not feel competent to discuss these critical questions, and therefore adheres to Westcott and Hort's Greek Text.

Of course there must be limitations of treatment on a theme so vast. Accordingly, the author mainly confines himself to those Scriptures in which the term "Basileia" (Kingdom) occurs.

As this book is the result of many years of study, the author takes the liberty of indulging somewhat in a per-

sonal anthology, regrouping some of his publications, especially his *Studies in the Mountain Instruction.*

May the King bless this book to the service of his own Basileia!

G. D. B.

PHILADELPHIA,
January 1, 1899.

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THE KINGDOM

(BASILEIA)

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(BASILEIA)

INTRODUCTORY

Two words occur in the New Testament so frequently that they largely characterize it, and almost dominate it.

"*Basileia.*" — The first of these two words is the word "Βασιλεία," translated "Kingdom." This word as a religious term occurs one hundred and forty times: one hundred and nine times in the Gospels; eight times in the Acts of the Apostles; fourteen times in the Letters of Paul; twice in the Letter to the Hebrews; once in the General Letter of James; once in the Second General Letter of Peter; five times in the Revelation.

"*Ecclesia.*" — The second of these two words is the word "Ἐκκλησία," translated "Church." The word as a religious term occurs one hundred and eleven times: three times in the First Gospel; twenty times in the Acts of the Apostles; sixty-two times in the Letters of Paul; twice in the Letter to the Hebrews; once in the Letter of James; three times in the Third Letter of John; twenty times in the Revelation.

The two words used Discriminatingly. — Believing that when the sacred writers used these two words, "Basileia" or "Kingdom," and "Ecclesia" or "Church," they used them discriminatingly, a careful study of them in their chronological order and in their relative frequency yields lessons which are very suggestive. For example, thus: —

Basileia the Christly word: Ecclesia the Apostolic word. — The word "Basileia" or "Kingdom" is characteristic

of the Gospels, occurring one hundred and nine times out of the one hundred and forty; the word "Ecclesia" or "Church" is characteristic of the Acts and the Letters, occurring one hundred and eight times out of the one hundred and eleven; or, to put it in another way, Basileia is the Christly word, Ecclesia is the Apostolic word.

Basileia is Divine: Ecclesia is Human. — Again, in "Basileia" or "Kingdom" the Divine or Kingly element prevails — it is the Reign of God; in "Ecclesia" or "Church" the human or social element prevails — it is a congregation of Christians. Or to put it in another form: in Basileia Christianity appears as a spiritual organism — "Righteousness, and peace, and joy in the Holy Spirit"; in Ecclesia Christianity appears as an institutional organization — "The ecclesia which was in Jerusalem."

Basileia is God's End: Ecclesia is God's Means. — Once more and in sum, Basileia or Kingdom is God's end — the goal of Christianity; Ecclesia or Church is God's means — the method of Christianity. Thus the Kingdom descends in order that the Church may ascend.

Outline of this Book. — Accordingly, as "Kingdom" precedes "Church," both chronologically and logically, our subject naturally cleaves into two parts — the Christian Kingdom and the Christian Church. The theme of this volume is "The Christian Kingdom." Should the author's life be spared, he may add a second volume entitled "The Christian Church."

CHAPTER I

FOREGLEAMS OF THE KINGDOM

A SUBLIME Ideal, at first dimly hinted, at last distinctly announced, pervades the Bible from beginning to end. This Ideal is represented as a Divine Basileia, or Kingdom of Heaven. We will devote this chapter to recalling some of the foregleams of this divine basileia or heavenly kingdom. For example: —

In the Protevangelium. — The Kingdom of God was adumbrated in the protogospel of Eden. Jehovah God said to the serpent: —

I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel. — *Genesis* 3: 15.

In the Vocation of Abraham. — The Kingdom of God was typified in the call of Abraham. Jehovah said to Abram: —

Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great: and in thee shall all the families of the earth be blessed. — *Genesis* 12: 1–3.

In the Ecclesia of Sinai. — The Kingdom of God was outlined in the church of the wilderness. Jehovah said to Moses: —

Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did to the Egyptians, and how I bare you on eagles' wings, and brought you to myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be

a peculiar treasure to me from among all peoples: for all the earth is mine: and ye shall be to me a kingdom of priests, and an holy nation. — *Exodus* 19: 1–6.

In the Trance of Balaam. — The Kingdom of God was foreglimpsed in the trance of the son of Beor: —

I see him, but not now:
I behold him, but not nigh:
There shall come forth a star out of Jacob,
And a sceptre shall rise out of Israel,
And shall smite through the corners of Moab,
And break down all the sons of tumult. — *Numbers* 24: 17.

In the Throne of David. — The Kingdom of God was foreshadowed in the throne of the son of Jesse. Nathan the prophet said to David: —

When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom: he shall build a house for my name, and I will establish the throne of his kingdom for ever. — 2 *Samuel* 7: 12, 13.

In the Song of the Anointed. — The Kingdom of God was overtured in the Song of Jehovah's Anointed Son: —

Why do the nations rage,
And the peoples imagine a vain thing?
The kings of the earth set themselves,
And the rulers take counsel together,
Against Jehovah, and against his anointed, saying,
Let us break their bands asunder,
And cast away their cords from us.

He that sits in the heavens will laugh:
Jehovah will have them in derision.
Then will he speak unto them in his wrath,
And vex them in his sore displeasure:
Yet have I set my king
Upon my holy hill of Zion.

I will tell of the decree:
Jehovah said unto me, Thou art my son;
This day have I begotten thee.
Ask of me, and I will give thee the nations for thine inheritance,
And the uttermost parts of the earth for thy possession.
Thou shalt break them with a rod of iron;
Thou shalt dash them in pieces like a potter's vessel.

Now therefore be wise, O ye kings:
Be instructed, ye judges of the earth.
Serve Jehovah with fear,
And rejoice with trembling.
Kiss the son, lest he be angry, and ye perish in the way,
For his wrath will soon be kindled.
Blessed are all they that put their trust in him. — *Psalm* 2: 1–12.

In the Song of the Enshrinement. — The Kingdom of God was heralded in the Song of the Divine Enshrinement: —

Lift up your heads, O ye gates;
And be ye lift up, ye everlasting doors:
And the King of glory shall come in.

Who is the King of glory?

Jehovah strong and mighty,
Jehovah mighty in battle.

Lift up your heads, O ye gates;
Yea, lift them up, ye everlasting doors:
And the King of glory shall come in.

Who is this King of glory?

Jehovah of hosts,
He is the King of glory. — *Psalm* 24: 7–10.

In the Song of the Epithalamium. — The Kingdom of God was preluded in the Song of the Royal Bridegroom and his Bride: —

My heart is overflowing with a goodly theme:
I address my song to the king;
My tongue is the pen of a ready writer.

Thou art fairer than the sons of men;
Grace is poured into thy lips;
Therefore God has blessed thee for ever.
Gird thy sword on thy thigh, O Mighty One,
Thy glory and thy majesty;
And in thy majesty ride on prosperously,
Because of truth and meekness and righteousness:
And thy right hand will teach thee terrible things.
Thine arrows are sharp
In the hearts of the king's enemies;
Nations fall before thee.

Thy throne, O God, is for ever and ever:
A sceptre of equity is the sceptre of thy kingdom.
Thou hast loved righteousness, and hated wickedness:
Therefore God, thy God, has anointed thee
With the oil of gladness above thy fellows.
All thy garments are myrrh, aloes, cassia;
From ivory palaces stringed instruments delight thee.
Kings' daughters are among thy honorable women:
At thy right hand stands the queen in gold of Ophir.

Listen, O daughter, and consider, and incline thine ear;
And forget thy people and thy father's house;
So will the king desire thy beauty:
For he is thy lord; and offer thou him thy homage.
And the daughter of Tyre will come with a gift;
The rich among the people will court thy favor.
All glorious is the king's daughter in the inner palace:
Her apparel is inwrought with gold;
In broidered garments will she be led to the king:
Her virgin companions in her train
Will be conducted to thee.
With gladness and rejoicing will they be led;
They will be led into the king's palace.

Instead of thy fathers will be thy children,
Whom thou shalt make princes in all the earth.
I will make thy name memorable in all generations;
Therefore will the peoples praise thee for ever and ever.

—*Psalm* 45: 1–17.

In the Royal Song of the King's Son.— The Kingdom of God was heralded in the Song of the Theocratic King:—

Give the king thy judgments, O God,
And thy righteousness to the king's son.
He will judge thy people with righteousness,
And thy poor with equity.
The mountains will bring peace to the people,
And the hills, in righteousness.
He will judge the poor of the people,
He will save the children of the needy;
He will break in pieces the oppressor.
They will fear thee while the sun endures,
And so long as the moon, throughout all generations.
He will come down like rain upon the mown grass;
As showers that refresh the earth.
In his days will the righteous flourish,

And abundance of peace, till the moon be no more.
And he will have dominion from sea to sea,
And from the River to the ends of the earth.
They that dwell in the desert will bow before him;
And his enemies will lick the dust.
Kings of Tarshish and of the isles will bring presents;
Kings of Sheba and Seba will offer gifts.
Yea, all kings will fall down before him;
All nations will serve him.
For he will deliver the needy when he cries;
The poor, and him that has no helper.
He will have pity on the poor and needy,
And will save the souls of the needy.
He will redeem their soul from oppression and violence;
And precious will their blood be in his sight.
He will live; and they will give him of the gold of Sheba;
And men will pray for him continually;
They will bless him all the day long.
There will be abundance of corn in the land;
On the top of the mountains its fruit will wave like Lebanon
And they of the city will flourish like grass of the earth.
His name will endure for ever;
His name will flourish as long as the sun.
And men will be blessed in him;
All nations will call him happy. — *Psalm* 72 : 1–17.

In the War Song of the Priest-King. — The Kingdom of God was heralded in the martial Song of the Priest-King: —

Jehovah saith to my lord, Sit thou at my right hand,
Till I make thy enemies thy footstool.
The rod of thy strength will Jehovah stretch forth from Zion;
Rule thou in the midst of thy enemies.
Thy people offer themselves freely in the day of thy war,
In the beauties of holiness (holy splendor);
From the womb of the morning thou hast thy dew of youth.
Jehovah has sworn, and he will not repent,
Thou art a priest for ever,
After the order of Melchizedek.
The Lord is at thy right hand;
He will smite kings in the day of his wrath.
He will judge among the nations;
He will fill the places with dead bodies;
He will crush the heads of his enemies over many lands.
He will drink of the brook in the way;
Therefore will he lift up his head. — *Psalm* 110 : 1–7.

In the Song of the Latter Days. — The Kingdom of God was heralded in the Song of the Latter Days: —

It shall come to pass in the latter days,
That the mountain of Jehovah's house will be
Established on the top of the mountains,
And will be exalted above the hills;
And all nations will flow to it.
And many peoples will go and say,
Come, let us go up to the mountain of Jehovah,
To the house of the God of Jacob;
That he may teach us of his ways,
And that we may walk in his paths:
For out of Zion will go forth the law,
And the word of Jehovah from Jerusalem.
And he will judge among the nations,
And decide between many kingdoms:
And they will beat their swords into ploughshares,
And their spears into pruninghooks:
Nation will not lift up sword against nation,
Neither will they learn war any more.
But they will sit every man under his vine
And under his fig tree;
And none will make them afraid:
For the mouth of Jehovah of hosts has spoken it.
— *Isaiah* 2: 1–4; *Micah* 4: 1–4.

In the Evangel of the Wonderful Child. — The Kingdom of God was portrayed in the Evangel of the Wonderful Child: —

Unto us a child is born,
Unto us a son is given;
And the government will be upon his shoulder:
And his name will be called
Wonderful, Counsellor, Mighty God,
Everlasting Father, Prince of Peace.
Of the increase of his government and of peace there will be no end,
Upon the throne of David and upon his kingdom,
To establish it, and to uphold it,
With justice and righteousness from henceforth even for ever.
The zeal of Jehovah of hosts will perform this. — *Isaiah* 9: 6, 7.

In the Song of the Golden Age. — The Kingdom of God was heralded in the Song of the Golden Age: —

There will spring forth a shoot from the trunk of Jesse,
And a sprout from his roots will bear fruit.
The spirit of Jehovah will rest upon him,
The spirit of wisdom and understanding,
The spirit of counsel and might,
The spirit of knowledge and of the fear of Jehovah.
He will not judge after the sight of his eyes,
Neither decide by the hearing of his ears:
But with righteousness will he judge the poor,
And decide with equity the meek of the earth:
He will smite the earth with the sceptre of his mouth,
And with the breath of his lips will he slay the wicked.
And righteousness will be the girdle of his loins,
And faithfulness the girdle of his waist.
And the wolf will dwell with the lamb,
And the leopard will lie down with the kid;
The calf, the young lion, the fatling together;
And a little child will lead them.
The cow and the bear will graze together;
Together will their young lie down:
And the lion will eat straw like the ox.
A suckling child will play over the hole of the asp,
A weaned child will place his hand on the adder's den.
They will not hurt nor destroy in all my holy mountain:
For the earth will be full of the knowledge of Jehovah,
As the waters cover the sea. — *Isaiah* 11 : 1–9.

In the Evangel of Jeremiah. — The Kingdom of God was heralded in the Evangel of the Sorrowful Prophet: —

Behold, the days come, saith Jehovah, that I will perform that good word which I have spoken concerning the house of Israel and the house of Judah. In those days and at that time will I cause to sprout for David a righteous Branch; and he will execute justice and equity in the earth. In those days Judah will be saved, and Jerusalem will dwell safely: and this is the name whereby he will be called, Jehovah — is — our — Righteousness. — *Jeremiah* 33 : 14–16.

In the Evangel of Ezekiel. — The Kingdom of God was heralded in the Evangel of the Prophet of Captivity: —

I will set up one shepherd over them, and he will feed them, even my servant David; I Jehovah will be their God, and my servant David prince among them; I Jehovah have spoken it. — *Ezekiel* 34 : 23, 24.

In the Evangel of Daniel. — The Kingdom of God was heralded in the Evangel of the Babylonian Statesman: —

I saw in the night visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which will not pass away, and his kingdom that which will not be destroyed. — *Daniel* 7 : 13, 14.

In the Evangel of Micah. — The Kingdom of God was heralded in the Evangel of the Morashite: —

Thou, Beth-lehem Ephrathah,
Little to be among the thousands of Judah,
Out of thee will come forth for me
One who is to be ruler in Israel;
Whose goings forth are from of old,
From the days of Eternity. — *Micah* 5 : 2.

In the Evangel of Zechariah. — The Kingdom of God was heralded in the Evangel of the Priestly Prophet: —

Rejoice greatly, O daughter of Zion;
Shout, O daughter of Jerusalem:
Behold, thy king comes to thee:
He is just and victorious;
Lowly, and riding upon ass,
Even upon a colt, the foal of an ass.
And I will cut off the chariot from Ephraim,
And the horse from Jerusalem,
And the battle bow will be cut off;
And he will speak to the nations;
And his dominion will be from sea to sea,
And from the River to the ends of the earth. — *Zechariah* 9 : 9, 10.

In the Evangel of Malachi. — The Kingdom of God was heralded in the Evangel of the last prophet of the Old Covenant: —

Behold, I send my messenger, and he will prepare the way before me: and the Lord, whom ye seek, will suddenly come to his temple; and the angel of the covenant, whom ye delight in, behold, he comes, saith Jehovah of hosts. — *Malachi* 3 : 1.

In the Evangel to Mary. — The Kingdom of God was distinctly announced in Gabriel's Evangel to the Virgin of Nazareth: —

Hail, highly favored one! the Lord is with thee! And, behold, thou wilt conceive in thy womb, and bring forth a son; and thou shalt call his name Jesus. He will be great, and will be called Son of the Most High: and the Lord God will give to him the throne of David his father: and he will reign over the house of Jacob for ever; and of his kingdom there will be no end. — *Luke* 1 : 28–34.

Summary. — Thus patriarchs, psalmists, prophets, righteous men, seeing the promises from afar, and greeting them, have, from the beginning, looked for the city which has the foundations, whose architect and builder is God, even the Kingdom that cannot be shaken.

CHAPTER II

ARRIVAL OF THE KINGDOM

And now the fulness of the time having come, God sends forth his own Son, born of a woman, born under law, that he might redeem those under law, that we might receive the adoption of sons. No wonder that an event so august should be announced with an exceptional minuteness of chronological detail: —

Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituræa and Trachonitis, and Lysanias tetrarch of Abilene, in the high-priesthood of Annas and Caiaphas, the word of God came to John the Baptizer in the wilderness of Judæa. And he came into all the region round about Jordan, preaching the baptism of repentance unto remission of sins, saying, Repent ye; for the kingdom of God is at hand. — *Matthew* 3: 1, 2; *Luke* 3: 1–3.

And as the forerunner announced, so the Fulfiller continued: —

Jesus came into Galilee, preaching the glad tidings of the kingdom of God, saying, The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the good news. — *Matthew* 4: 17, 23; *Mark* 1: 14, 15.

Again, having sent forth his Twelve, he commanded them, saying: —

As ye go, preach, saying, The kingdom of heaven is at hand. — *Matthew* 10: 7.

And in like manner his seventy, saying: —

Into whatever city ye enter, heal the sick that are therein, and say to them, The kingdom of God has come nigh to you. — *Luke* 10: 8, 9.

Again, being asked by the Pharisees, when the Kingdom of God comes, he answered them and said: —

The kingdom of God comes not with observation: nor will they say, Lo, here! or There! for, Lo, the kingdom of God is among (within) you. — *Luke* 17: 20, 21.

Once more, when Jesus had risen from the dead, and Pentecost had come, and thousands entered the Kingdom of God in a single day, then were the King's mysterious words, uttered months before at Cæsarea Philippi, seen to be true: —

Verily I say to you, There are some of those standing here, who will in no wise taste of death until they see the kingdom of God already come with power. — *Mark* 9: 1.

The Kingdom of God then, viewed as an inception, has already come.

We may not climb the heavenly steeps
To bring the Lord Christ down:
In vain we search the lowest deeps,
For him no depths can drown.

No fable old, nor mythic lore,
Nor dream of bards and seers,
No dead fact stranded on the shore
Of the oblivious years;

But warm, sweet, tender, even yet
A present help is he;
And faith has still its Olivet,
And love its Galilee.

The healing of his seamless dress
Is by our beds of pain;
We touch him in life's throng and press,
And we are whole again.

Through him the first fond prayers are said
Our lips of childhood frame,
The last low whispers of our dead
Are burdened with his name.

O Lord and Master of us all!
Whate'er our name or sign,
We own thy sway, we hear thy call,
We test our lives by thine.

— JOHN GREENLEAF WHITTIER.

CHAPTER III

MISCONCEPTIONS OF THE KINGDOM

Alas, this Kingdom of God, — this kingdom so long foreshadowed, so intensely expected, and at last so distinctly announced, — has been, and still is, grossly misconceived, and this alike by Jews and by Christians.

Jewish Misconceptions of the Kingdom. — Glance then first at Jewish misconceptions of the Kingdom of God. Construing the Old Testament prophecies of the Kingdom literally (and it must be confessed that their phraseology is intensely Jewish), the Jews of the King's own day conceived the promised Kingdom, or rather misconceived it, as being an outward, territorial, Hebrew kingdom. While they looked forward to its nature as being a theocratic sovereignty, its monarchy absolute and its territory world wide, they also looked forward to its method as being Jewish, its founder a Hebrew, its king a son of David, its capitol Jerusalem, its constitution Mosaic, its régime Levitical. In brief, the Kingdom of God was to the Jews of Christ's day the kingdom of mankind reconstructed on a Hebrew basis. This was the politico-religious kingdom which the Eastern Magi were expecting when, misled by the Jewish phraseology of the Messianic prophecies, they came to Jerusalem, asking, "Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him"; which the righteous and devout Simeon was expecting when he looked for the consolation of Israel; which the saintly Anna was expecting when she spake of the infant Jesus to all that were looking for the redemption of Jerusalem; which the guileless Nathanael was expecting when, overcome by the

omniscience of the Nazarene, he exclaimed, "Rabbi, thou art the Son of God, thou art King of Israel"; which the forerunner himself was expecting when, depressed by his imprisonment, he sent his embassy to the King, asking, "Art thou the Coming One, or are we to look for another?" which the guest at the Pharisee's table was expecting when he exclaimed, "Happy is he who shall eat bread in the kingdom of God"; which the twelve were expecting when they more than once contended with each other as to which of them should be accounted the greatest in the coming dominion; which James and John were expecting when they said to the King, "Grant to us that we may sit, one on thy right hand, and one on thy left, in thy kingdom"; which the Pharisees were expecting when they asked Jesus, "When the kingdom of God comes"; which the disciples were expecting when, noting the Nazarene's growing popularity, they thought that the Kingdom of God was immediately to appear; which the multitudes were expecting when the King made his triumphal entry into Jerusalem, and they shouted, "Hosanna to the son of David: Blessed is the kingdom that comes, the kingdom of our father David; Blessed is he that comes in the name of the Lord, even the King of Israel"; which the hierarchy were expecting when they ironically accused Jesus of claiming to be a king — an accusation which extorted from Pilate the taunting superscription, "THIS IS JESUS THE NAZARENE THE KING OF THE JEWS"; which the dying malefactor was expecting when he exclaimed, "Jesus, remember me when thou comest in thy kingdom"; which the two walkers to Emmaus were expecting when, sorrowfully communing with each other about the tragic death of their precious friend, they expressed their disappointment in the hope that they had been cherishing that it was he who was about to redeem Israel; which the disciples were still expecting when in their very last interview with their risen King on the mount of ascension they asked him, "Lord, dost thou at this time restore the kingdom to Israel?" which even

many modern Jews are still expecting when as "Zionists" they are seeking to rehabilitate Palestine, and so restore the kingdom to Israel.

Christian Misconceptions of the Kingdom. — Again, the Kingdom of God has been and still is greatly conceived even by many Christians themselves. Look, for example, at the Chiliasts of the first three centuries (and indeed of the nineteenth), who believed in the return of the bodily Jesus to reign in visible state on earth; or the Munzerites of the sixteenth century, who undertook to establish at Munster a theocracy or political kingdom of the saints; or the Fifth Monarchy men of the seventeenth century, who believed it was their duty to inaugurate the Kingdom of God by force, and actually went through the form of electing at London Jesus Christ as Universal Monarch; or the martial saints of our own generation, who plunged our nation into war under the plea of humanity and Christ. Or look at State-Churches; as, for instance, the Latin Church, which practically confounds the papal sovereignty with the Kingdom of God; the Greek Church, which acknowledges a political monarch to be its spiritual head; the Anglican Church which makes a secular crown the defender of its faith, and a secular premier the dispenser of its ecclesiastical dignities: look even at many devout Christians in our own country who imagine that if they can only succeed in having the name of Christ inserted into our national constitution, the Kingdom of God will come at least in America. Or look at Christian ritualists who, like the Hebrew Christians of old, imagine that the Kingdom of God consists in meats and drinks, in ordinances and sacraments. Or look at many of our most excellent Christians, alike ministers and laymen, who indiscriminately identify the Kingdom of God with the church of men, and even sometimes imagine that their own particular branch of the church is the culminating instance of the kingdom. Or, most pitiable of all, look at Christian competitors, who, like our King's own apostles, imagine that the Kingdom of God is a kingdom of personal promo-

tions, and therefore contend with each other as to which of them shall become Pope of Rome, Archbishop of Canterbury, Moderator of General Assembly, Superintendent of General Conference, President of Ministerial Association. Oh, how much even modern Christians need to learn what our King meant by his own great phrase, "The Kingdom of God!"

CHAPTER IV

RECTIFICATIONS OF MISCONCEPTIONS

Rectifications of Misconceptions. — We pass then to consider some rectifications of these misconceptions concerning the Kingdom. As the chief of these misapprehensions consists in supposing that God's Kingdom is a matter of ecclesiastical organization and government and rank, let us confine ourselves to our King's own rectification of this particular misconception.

The Passover-supper Strife. — Recall then the wretched strife of his twelve in the guest-chamber on the occasion of his last passover supper: —

> There arose a contention among them, which of them was thought to be greatest. And he said to them, The kings of the Gentiles have lordship over them; and they who have authority over them are called Benefactors. But ye are not so: but let the greater one among you become as the younger and the leader as he that serves. For which is greater, he that reclines at table, or he that serves? is not he that reclines at table? But I am in the midst of you as he that serves. — *Luke* 22 : 24–27.

But how could these grown-up apostles who had been with the King for years engage in a dispute so puerile? Recall then the current expectations of the Jews as to the nature of the Kingdom which the promised King was to set up. It was believed that this Kingdom would be a political kingdom as well as a religious kingdom, having need of viceroys and premiers as well as of high-priests and presbyters. And the twelve, as we know too well, shared in these current expectations of their countrymen. Moreover, the King had just spoken to them of eating

the passover and drinking of the fruit of the vine with them in the coming Kingdom of God. And this set their Jewish, human hearts on fire: "Which of us shall be the viceroy of King Jesus in his coming Kingdom?" Nearly two thousand years have rolled away since that wretched strife in the solemn guest-chamber; and yet good men are still contending with one another: "Which of us shall win the most honors in managing the Kingdom of God's Church?"

And observe how quietly the King rebukes his disciples by again teaching the nature of his Kingdom and the terms of membership in it. As on the occasion of his rebuking the ambition of Salome and her two sons, James and John, in requesting that one of them might sit on his right hand and the other on his left hand in his theocratic kingdom; so now he again reminds his twelve that his Kingdom is utterly unlike the kingdoms of this world: —

> Ye know that the rulers of the Gentiles lord it over them, and they that are great exercise authority over them. Not so shall it be among you: but whoever wishes to become great among you, shall be your minister: and whoever wishes to be first among you, shall be your servant: even as the Son of man also came not to be ministered to, but to minister (not to be served, but to serve), and to give his life a ransom for many. — *Matthew* 20: 28.

It was as though our King had said: —

> Yes, I have a kingdom: but it is not a kingdom of politics — it is my kingdom of brotherhood; I have an aristocracy: but it is not the aristocracy of command — it is my aristocracy of service; I have a house of lords: but it is not a house of eldest sons — it is my house of equal brothers, and so in very truth my house of peers.

Did not Peter have this great lesson of humility and brotherly service in mind when he wrote to the shepherds of the Dispersion not to lord it over the charges allotted to them, but to become examples to the flock?

The Feetwashing. — But our King was not content with mere words in teaching this great lesson of lowly service: he proceeded to illustrate by act what he had just said, "I am in the midst of you as one that serves." The affect-

ing story is told by the disciple whom Jesus loved and who leaned on his breast: —

Now before the feast of the passover, Jesus knowing that his hour had come that he should depart out of this world to the Father, having loved his own who were in the world, loved them to the end. And during supper, the Devil having already put into the heart of Judas Iscariot, Simon's son, to betray him; knowing that the Father had given all things into his hands, and that he came forth from God, and was going to God, he rises from the supper, and lays aside his garments; and taking a towel, he girded himself. Then he pours water into the basin, and begins to wash the feet of his disciples, and to wipe them with the towel with which he was girded.

So he comes to Simon Peter; he says to him, Lord, dost thou wash my feet? Jesus answered and said to him, What I am doing thou knowest not now; but thou wilt understand hereafter. Peter says to him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter says to him, Lord, not my feet only, but also my hands and my head. Jesus says to him, He that has bathed has no need except to wash his feet, but is wholly clean. And ye are clean; but not all. For he knew his betrayer; on this account he said, Ye are not all clean.

So when he had washed their feet, and taken his garments, and reclined again at table, he said to them, Know ye what I have done to you? Ye call me the Teacher, and the Lord: and ye say well; for so I am. If I then, the Lord and the Teacher, washed your feet, ye also ought to wash one another's feet. For I gave you an example, that as I did to you, ye also should do. Verily, verily, I say to you, a servant is not greater than his lord, nor one that is sent greater than he who sent him. If ye know these things, happy are ye if ye do them. — *John* 13: 1–17.

Whether the King intended that feet-washing should be a permanent "ordinance" for his church will be more appropriately considered when we come to treat of the Christian Ecclesia.

Lesson of the Feet-washing. — Meanwhile, observe that the spirit of that ancient incident teaches a universal and abiding lesson. Recall the scene. There was a strife going on among the apostles as to which of them should be accounted the greatest in the coming Kingdom. How does the King rebuke it? Not content with mere words, the King himself most humbly undertakes the servant's office, rising from supper, laying aside his outer garments,

girding himself with a towel, pouring water into the basin, washing his disciples' feet, wiping them with the towel wherewith he is girded. Here was the pathetic lesson. It lay not in the mere act of feet-washing: it lay in the great truth that the King himself stooped to be the servant of others. It was not that he invented and prescribed a new custom for his followers: it was that he simply availed himself of a custom already existing — a custom growing out of climate and mode of dress — in order to set before his disciples an example of humility and ministering love. Not content with fine oratory, he acted out his own precept. Hence his act speaks to us with the tremendous force of his own divine example: —

> Know ye what I have done to you? Ye call me the Teacher, and the Lord; and ye say well; for so I am. If I then, the Lord and the Teacher, washed your feet, ye also ought to wash one another's feet. For I gave you an example, that as I did to you, ye also should do. —*John* 13: 12–15.

That example was the spirit of a lowly and loving ministry; a spirit which prompted him to do a service to his inferiors which they were unwilling to do to each other. It was a striking illustration of the general mission on which he had come down into the world. The Son of man came not to be served, but to serve, and to give his life a ransom for many. In fact, the feet-washing was a picture of his whole life; a sample of his daily character. And in this same spirit of lowly ministry the sons of the Kingdom are to share. What is membership in a Christian church but a washing one another's spiritual feet? What is the belonging to the Christian brotherhood but the mutual helping each other to purity and saintliness and heaven? May we then catch our King's ministering spirit, having the same mind which was also in Christ Jesus. In brotherly love let us be tenderly affectionate one to another; in honor preferring one another; girding ourselves with humility, to serve one another: because God resists the proud, but gives grace to the lowly. So shall we be like our Teacher and King, following the example

which he gave, that we also should do as he did. If we know these things, blessed are we if we do them!

I have dwelt thus long on the incident of the feet-washing, not only because it rectifies a common misconception concerning the Kingdom, but also because, occurring as it did on the night when the apostles wrangled about the question of the coming preëminence, and just before the King instituted the feast which bears his own name, it illustrates exquisitely how the sons of the Kingdom should treat each other in all matters of dispute, especially in the sacred matter of the Holy Communion.

CHAPTER V

DEFINITION OF THE KINGDOM

But we have hardly more than entered the outskirts of our theme. It is now time that we inquire more precisely into the nature of the Kingdom of God. What, then, is the meaning of this phrase — the Kingdom of God? In answering this question let me state the answer, first, negatively, and then affirmatively.

And, first, what the Kingdom of God is not. For example: —

God's Basileia not his Physical Kingdom. — The Kingdom of God is not his physical kingdom, or his reign over his material creation. For that kingdom has already come. Nature, from atom to star, offers no resistance to the Creator's sway.

> There's not the smallest orb which thou beholdst
> But in his motion like an angel sings,
> Still quiring to the young eyed cherubims.
>
> — *Merchant of Venice*, V, 1.

God's Basileia not his Ethical Kingdom. — Nor is the Kingdom of God his ethical kingdom, or his reign over his moral creation. For that kingdom has also already come; or rather it never has come and never will come, because it already and everlastingly is — it being the kingdom of him who from the very necessity of his own infinite being is the blessed and only Potentate, the King of kings, and Lord of lords, who is and who was and who is to come, the Almighty. No, the Kingdom of God is not God's general kingdom over the universe.

God's Basileia God's Christian Kingdom in Man. — And now affirmatively — what the Kingdom of God is. As the phrase is used in the New Testament, the Kingdom of God is God's Christian kingdom in man. Not that God's kingdom of grace in man is really different from God's kingdom of nature and morals over man; for, as God himself is one, so is God's sway one. But to us who are finite, and therefore can see only here and there fragments of God's universe, and do not note the connections which bind them all together and make the seen and the unseen one, God's administration as King of nature does seem distinct from God's administration as King of spirits. According to human vision, God has a distinct, unique, spiritual kingdom, revealed to us in his Word under the specific title — the Kingdom of God.

God is Man's Natural Basileus. — Note first, then, that God is man's natural King. Being the Father of spirits, God is also therefore the ruler of spirits. For fatherhood not only means love: fatherhood also means authority. Parentage, in simple virtue of being parentage, is rightfully authoritative. God is King because God is Father. God is Father-King. In other words, man is made for law as well as for love; for loyalty as well as for liberty. In fact, there can be no real liberty where there is no real loyalty. Allegiance to obligation — this is a constituent part of manhood. Never was this great lesson more needed than in our own democratic age and in our own republican land. Civil government is sacred. Why is it sacred? Because civil government is, or at least was meant to be, a symbol of the Divine Government. This in fact is the meaning of all institutional laws; for example, laws of nature, laws of society, laws of household; they are not their own ends: they are — Oh, that men would understand and believe it! — but means of our own loyalty to God: ladders by which we may ascend to his fatherhood; avenues by which to reach his throne and feel his paternal sway. God is man's original, essential, natural King.

God's Basileia disowned by Man. — Alas, man has dis-

owned God's kingdom. The sin in Eden was a sin of revolt. Jehovah God summoned the rebel that was hiding among the trees of the garden, and asked him —

> Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? — *Genesis* 3 : 11.

By and in that one act of rebellion mankind, so to speak, incurred attainder of treason. So the sin of Israel, in asking Samuel to give them a king that they might be like the nations around them, was conspicuously a sin of treason. For God had offered himself to Israel to be their own Jehovah, the covenant-God of the Hebrews, their civic as well as their moral sovereign. Their government from the day they escaped the bondage of Egypt had been strictly a Theocracy or God-government. Accordingly, in asking Samuel to give them a king, they emphatically disowned the Kingdom of God. For thus did Jehovah, God of their fathers, say to Samuel : —

> They have not rejected thee, but they have rejected me, that I should not be King over them. — 1 *Samuel* 8 : 7.

And although Jehovah directed Samuel to comply with the disloyal demand of his countrymen, and permitted them henceforth to be governed by kings, yet the history of the Hebrew monarchy is itself a startling testimony to the assertion that sin means treason. Wherein lay the essence of the sin of the Prodigal Son, or, as I prefer to say, the Recovered Son? It lay not in the fact that he wasted his substance in riotous living : it lay in the previous fact that he had become weary of his father's authority, and determined to set up for himself ; his sin began when he started to leave his father's threshold. It is a parable of disloyal mankind. Man has said to the Father-King, "We will not have thee to be king over us."

God's Basileia Restored in Christ. — And the Son of God has come down to restore to his Father and our Father the kingdom which man had disowned.

> It pleased the Father that in him should all the fulness dwell; and through him to reconcile all things to himself, having made peace

through the blood of his cross; through him, whether the things on the earth, or the things in the heavens. And you also, being in time past alienated, and enemies in your mind in wicked works, yet now has he reconciled in the body of his flesh through death, to present you holy and without blemish and blameless before him. — *Colossians* 1 : 19-22.

This is the sense in which Jesus of Nazareth was said to be Jehovah's Messiah or Christ, anointed to be the one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all. And in thus mediating between God and men, restoring disloyal man to his loyalty, the Divine Man became God's viceregal ambassador or mediatorial king.

All things are from God, who reconciled us to himself through Christ, and gave to us the ministry of the reconciliation: how that God was in Christ reconciling the world to himself, not reckoning to them their trespasses, and having committed to us the word of reconciliation. On behalf of Christ then we are ambassadors, as though God were beseeching through us: we entreat on behalf of Christ: Be reconciled to God. — 2 *Corinthians* 5 : 18-20.

The Kingdom of God then is something more than a kingdom of grim assent to a dominion without us and over us: the Kingdom of God is a kingdom of glad consent to a dominion within us.

Summary of God's Basileia. — Here, then, in rough outline, is the meaning of this wonderful phrase, "Kingdom of God." The Kingdom of God is God's reign in man's heart through Jesus Christ. In other words, God's Kingdom is God's redemptive aeon in and through Jesus his Son. "When thou hadst overcome the sharpness of death, thou didst open the Kingdom of heaven to all believers."

God's Basileia an Evangel. — No wonder then that the Kingdom of God is so often spoken of as a divine εὐαγγέλιον, evangel, glad tidings, good news, gospel. Note the frequency with which our King's own evangelists call this Kingdom of God the evangel, the gospel: —

From that time began Jesus to preach the gospel, evangel, good news of God, and to say, The time is fulfilled, and the kingdom of God is at hand: repent, and believe in the gospel, the kingdom; I must preach the good news of the kingdom to the other cities also, for there-

fore was I sent; he went about through cities and villages, bringing the good tidings of the kingdom of God; Jesus went round about all the cities and the villages teaching in their synagogues, and announcing the evangel of the kingdom. This evangel of the kingdom shall be preached in all the inhabited earth for a testimony to all the nations; and then will come the end. — *Matthew* 4: 23; 9: 35; 24: 14; *Mark* 1: 14; *Luke* 8: 1, etc.

Beware, then, of limiting this word "gospel" to what we call Christ's "atoning sacrifice." For when our King went about in Galilee heralding the gospel of his Kingdom, it was in the early part of his ministry, long before he foretold his own passion and death; long before his apostles asserted and unfolded the blessed doctrine of Christ's reconciling sacrifice. The truth is, the reënthronement of God in man is in the deepest sense the evangel, the good news, the gospel. For the reinstatement of God's dominion in this insurgent world is the grand and blessed fact of human time. To this one supreme end everything else is but instrumental; for example, God's Bible is instrumental in way of informing and guiding; God's providence is instrumental in way of controlling the affairs of men, the march of events, the progress of discoveries; God's Spirit is instrumental in way of quickening, illuminating, upbuilding; God's Son is instrumental in way of reconciling, rectifying, saving. Nay, the "atonement" itself is but a means to an end; and this end is the reestablishment of God's empire in man, the restoration of God's diadem over mankind, the return of Jehovah God to walk again with his children in the garden at the cool of the day. God's reënthronement means man's salvation, even as man's salvation means God's reënthronement. Well, then, may this Kingdom of God be called a kingly evangel, a blessed news, a royal gospel. To be told that, notwithstanding all our rebellion, the Almighty King has not eternally outlawed us; to be assured that, notwithstanding all our moral uncleanness, the infinitely shining One is not ashamed to stoop down and resume his sway within us; to be certified that Eternal God in the person of his own Son is yearning to make entry into our guilty, miserable

souls, that he may enshrine himself within us in infinite love and eternal peace — this is indeed a very gospel, ay, it is the gospel itself. If this is not glad tidings, pray tell me what you mean by good news.

How beautiful upon the mountains are the feet of him that brings good tidings, that publishes peace, that brings good tidings of good, that publishes salvation; that says to Zion, THY GOD REIGNS. — *Isaiah* 52 : 7.

God's Basileia a Primitive Theme. — No wonder also that this Kingdom of God was in large measure the theme of Jesus and his Twelve. It was the theme of King Jesus himself. He began his public service with preaching the gospel of God, saying, "The time is fulfilled, and the Kingdom of God is at hand: repent, and believe in the evangel." On his first circuit through Galilee, he taught in their synagogues, and preached the evangel of the Kingdom, himself saying, "I must preach the good tidings of the Kingdom of God to the other cities also: for therefore was I sent." On his second circuit through Galilee, he went about through cities and villages, preaching and bringing the good tidings of the Kingdom of God. On his third circuit through Galilee, he went about all the cities and the villages, teaching in their synagogues, and preaching the evangel of the Kingdom. When he was near Bethsaida, and saw the great multitudes who were as sheep having no shepherd, he had compassion on them, and welcomed them, and spake to them of the Kingdom of God. Even when he presented himself alive, after he had suffered, by many proofs, he appeared to his apostles during forty days, speaking the things concerning the Kingdom of God.

And as he himself preached, so he would have his servants preach. When he commissioned his Twelve, he sent them forth two by two, and charged them, saying, "As ye go, preach, saying, The Kingdom of Heaven is at hand." When he commissioned his Seventy, he sent them two by two before his face into every city and place, whither he himself was about to come, saying, "Into whatever city ye enter and they receive you, cure the sick that are therein,

and say to them, The Kingdom of God is come nigh to you." When he was travelling through Peræa, and one of his listeners asked leave to go and bury his father, the King said to him, "Follow me; leave the dead to bury their own dead; but do thou go and announce the Kingdom of God." And as the King bade, so his servants did. When the persecution arose about Stephen, Philip went down from Jerusalem to Samaria, and published the good news concerning the Kingdom of God. When Paul visited Ephesus, he entered into the synagogue, and spake boldly for three months, reasoning and persuading as to the things concerning the Kingdom of God. When he summoned the Ephesian presbyters to meet him at Miletus, he reminded them of his habit of going about among them preaching the Kingdom. When he reached Rome, he summoned the leading Jews, and expounded to them the gospel, testifying fully the Kingdom of God. During the two whole years he lived in his own hired lodgings at Rome, he gladly welcomed all that went in to him, preaching the Kingdom of God. In his very last letter which has come down to us, he charges his son Timothy before God, and Christ Jesus, who is to judge living and dead, to preach the word; and he emphasizes his charge by reminding Timothy of Christ's appearing and Kingdom.[1]

The Primitive Theme still binding. — Can the church of the living God improve on the method of her King and his apostles? As in the days of his flesh, so now on his throne at his Father's right hand, the King still says to his church, "Go, preach the Kingdom of God; and, as ye go, say, The Kingdom of Heaven is at hand; repent, and believe in the good news."

God's Evangel a Basileia. — But although the Kingdom of God is an evangel, let us never forget that this evangel of God is also a Kingdom. This lesson is particularly needed in these days of æsthetic religion, optional Christi-

[1] See Matthew 4:23; 9:35; 10:7; Mark 1:14, 15; Luke 4:23; 8:1; 9:11, 59, 60; 10:8, 9; Acts 1:3; 8:12; 19:8; 20:25; 28:23, 31; 2 Timothy 4:1, etc.

anity, socialistic mist. Let us beware of entertaining sentimental views of God's supremacy. How many of us love to picture him as being only a fond Father, moving benignantly among his works, painting the clouds, tinting the rainbow, decking the flowers, feeding the ravens when they cry, tempering the wind to the shorn lamb, sending his angels to encamp around our bedsides. Or if we sometimes venture to soar higher, daring to flit a little nearer the blazing source of the celestial sovereignty, it is to contemplate the paternal King as reigning with a certain sort of graceful dignity and mild dominion; holding the reins of government with a mellow grasp; considerately turning out here and there into byways, lest his chariot wheels cut too rudely athwart our own inclinations and plans; indulgently looking askance at our offences; softly hiding under the robe of his goodness the sceptre of his authority. No, our God is a basileus, and his religion is a basileja. How significant is the circumstance that when Christianity conquered imperial Rome, the old basilicas or halls of Roman law were converted into Christian churches. What we need in our day is a basilican Christianity. True, the Kingdom, surveyed as a brotherhood, is a democracy. But the Kingdom, surveyed as a sonhood, is a monarchy. Let us then bow before the gospel as before a kingdom: its manger a throne; its cross a sceptre; its parousia a crown.

"*The Kingdom of Heaven.*" — Well, then, may this Kingdom of God be also called the Kingdom of Heaven; for so does the apostle Matthew call it thirty-three times. Not that the heaven he here speaks of is a locality — the heaven he here speaks of is a character or description. For it is an instinct to express moral excellence by terms of height. And nothing can be higher, nobler, brighter, purer, more spiritual than the sky or heavens. Here is the secret of the spire as one of the symbols of Christian architecture — the church is an aspiration. To call then the Kingdom of God the Kingdom of Heaven is to ascribe to the Kingdom of God every heavenly perfection. The Kingdom of God is, for example, heavenly in its origin — that origin is the

bosom of the eternal Father. The Kingdom of God is heavenly in its purpose — that purpose is to restore disloyal man to his true loyalty. The Kingdom of God is heavenly in its king — that king is the Son of the Highest. The Kingdom of God is heavenly in its subjects — those subjects are sons of God. The Kingdom of God is heavenly in its nature — that nature is righteousness and peace and joy in the Holy Spirit. The Kingdom of God is heavenly in its gateway — that gateway is not by birth of blood, or of the will of the flesh, or of the will of man, but by birth of God. The Kingdom of God is heavenly in its laws — those laws are not ordinances, they are principles. The Kingdom of God is heavenly in its method — that method is not by might, nor by power, but by the spirit of the living God. The Kingdom of God is heavenly in its prerogatives — those prerogatives are to be the salt of the earth, the light of the world, a kingdom of priests. The Kingdom of God is heavenly in its privileges — those privileges are to be heirs of God and joint heirs with Christ to the inheritance which is incorruptible, undefiled, and fades not away. The Kingdom of God is heavenly in its issue — that issue is New Jerusalem. In brief, the Kingdom of God is the Kingdom of Heaven — it is the kingdom of heaven because it is the kingdom or dominion of God. This is that Golden Age of which philosophers have dreamed, for which poets have sighed, and of which Jehovah's prophets have foretold from the beginning. And when that Kingdom of God shall be set up, then will earthly anarchy flee before the heavenly Monarchy, and God will be all in all. Then will a loyal universe joyously confess that Richard Hooker's sublime description of law is true: —

> Of Law there can be no less acknowledged than that her soul is the bosom of God, her voice the harmony of the world; all things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power: both angels, and men, and creatures of what condition soever, though each in different sort and manner, yet all, with uniform consent, admiring her as the mother of their peace and joy. — HOOKER'S *Ecclesiastical Polity*, Book I.

CHAPTER VI

CONSTITUENTS OF THE KINGDOM

But the Kingdom of God has an earthly side as well as a heavenly; human constituents as well as a Divine Monarch. We pass then to note some of the elements which constitute the Kingdom of God on its human side. I think they can be substantially summed up in two words — the word "rebirth" and the word "childlikeness."

Sec. I. — Rebirth

Visit of Nicodemus. — Forgetting now the present, especially its old words with their new meanings, let us go back some two millenniums to the venerable city of the great King. It is night. A citizen is stealing along the streets furtively. Having gained admission into the house where a certain itinerant teacher is staying, the visitor says to him: —

> Rabbi, we know that thou art a teacher come from God; for no one can do these signs that thou art doing, unless God be with him. — *John* 3 : 2.

It was really a brave thing for this nocturnal visitor to do. On the one hand, he was a distinguished citizen, an ecclesiastical authority among the Jews, a member of the renowned Sanhedrin. On the other hand, the teacher whom he had come to consult, although famous for certain healings and sayings, was only an untitled rabbi from Nazareth in provincial Galilee. A courageous thing indeed it was for Nicodemus to do. Here is the incipient hero who will yet give to the crucified Nazarene honorable

burial when his own apostles will have forsaken him and fled.

The first words of the new teacher are, however, sufficiently discouraging. Instead of receiving him deferentially, Jesus said to him: —

Verily, verily, I say to thee, unless one be born anew, from above, he cannot see the kingdom of God. —*John* 3 : 3.

What an unexpected, stunning set-back to this exemplary Pharisee, this honorable member of the Sanhedrin, this professorial expert in Israel! He had not stolen by night to this provincial rabbi to consult him about the Kingdom of God — not he! The Kingdom of God was a phrase with which he had been familiar from childhood. He believed that in virtue of his own birthright as a Jew he was already a member of that Kingdom. And now this itinerant carpenter-teacher from despised Nazareth dares tell this distinguished citizen and conscientious Pharisee to his very face that unless he — this good and eminent Nicodemus — is born anew, that is, begins his moral life over again by repenting, he cannot even see the Kingdom of God! Partly confused, wholly vexed, he asks, parryingly: —

How can a man be born when he is old? can he enter a second time into his mother's womb, and be born? —*John* 3 : 4.

But the new rabbi, apparently not noting his visitor's stupid question, proceeds to repeat, with increasing solemnity of detail, the term of entrance into the Kingdom of God: —

Verily, verily, I say to thee, unless one be born of water and the Spirit, he cannot enter into the kingdom of God. —*John* 3 : 5.

"Unless one be born of water." It so happened that at this very time John the Baptizer had been preaching the baptism of repentance unto remission of sins, saying, "Repent; for the Kingdom of Heaven is at hand." That preaching of the baptism of repentance unto remission of sins had raised a tremendous excitement throughout the

whole country. There went out to him Jerusalem, and all Judæa, and all the region round about the Jordan; and they were baptized by him in the river Jordan, confessing their sins. Even many of the Pharisees and Sadducees, as well as the common people, flocked to this baptism of repentance. When, therefore, Jesus said, "Unless a man be born of water," Nicodemus knew perfectly well what Jesus meant. Perhaps Nicodemus himself — blameless Pharisee that he was — had not felt the need of this repentance, and therefore he had not come to John for baptism, confessing his own sins. Perhaps Jesus himself, who knew all men, and needed not the testimony of any one concerning man, was aware that Nicodemus had neglected to submit to this baptism of John, so symbolic of confession and repentance. At all events, when Jesus said, "Except a man be born of water," Nicodemus knew that Jesus meant, "Unless a man repent — unless he change his views and therefore his purposes — unless he forsake his old habits and begin his life over again." Hard lesson this for an orthodox Pharisee and acknowledged authority in Israel!

"And the Spirit." Why does Jesus add these words? To show that the baptism of repentance is not enough. Repentance is indeed an essential factor in the new life in the Kingdom. But it is only a human factor: the divine factor is the Spirit of God. For man can no more bring about his second birth — the birth into the spiritual world — than he could have brought about his first birth — the birth into the physical world. The Baptizer himself had recognized the necessity of this twofold birth of water and Spirit: —

> I indeed baptize you in water unto repentance; but he that comes after me is mightier than I, whose sandals I am not worthy to bear; he will baptize you in the Holy Spirit and fire. — *Matthew* 3: 11.

It is as though the forerunner had said: —

> The Messiah, whose menial I am not worthy to be, is at hand; he will bestow upon you the true baptism; he will flood you with all

spiritual influences and blessings, purifying you as by fire; this is why he is mightier than I. My baptism is only a symbol — it conveys no real grace: Messiah's baptism is the substance — it really cleanses, changes, saves.

Now we see the reason why he who is but little in the Kingdom of Heaven — the Messianic reign — is greater than John the Baptizer; he has received what the Baptizer could not give — the baptism of the Spirit.

"He cannot enter into the Kingdom of God." True, without this "birth of water and Spirit," he can enter into other kingdoms — the kingdom of nature, the kingdom of politics, the kingdom of ecclesia; but he cannot enter into the Kingdom of God — the kingdom of God's Christian sway in the heart. And so it is true that God saves us, not by works done in righteousness, which we did ourselves, but according to his own mercy, through the washing of regeneration (the laver of second birth) and renewing of the Holy Spirit. Nor need this necessity of a second birth occasion marvel: —

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Wonder not that I said to thee, Ye must be born anew, from above. —*John* 3: 6, 7.

That is to say, Like begets like, and can beget no otherwise. Accordingly, Christ's doctrine of the New Birth is profoundly philosophical. You do not marvel at the law of bodily inheritance; indeed, it is one of the accepted basal stones of the modern doctrine of environment, and also of the modern sociology. Why then marvel at the Galilean philosopher's application of the law of heredity to the moral world? Were it ever otherwise in this realm, that exception would be a marvel indeed. The world's true hope is not evolution, but regeneration. Accordingly, our King's announcement, "Ye must be born again," is not a new and special edict by the founder of Christianity: it is written in the very constitution of mankind as now existing. If any one ought to accept unquestioningly Christ's doctrine of Rebirth, it is the scientist. Biology fastens him to Christian orthodoxy here.

Summary. — Here, then, is the double gateway into the Kingdom of God: Birth of water or human repentance; and Birth of Spirit or Divine sonship. These are the naturalization papers which enfranchise us as citizens of the Kingdom of Heaven.

Sec. II. — Childlikeness

The King's Blessing of Infants. — The Lord of the Kingdom has entered on his last journey to Jerusalem. While yet in the country beyond Jordan, some parents, having great faith in the gracious power of the famous Galilean, were bringing to him their little children, and begging him, possibly with a touch of superstition, to put his hands on them, and pray. His disciples, still utterly mistaking the nature of the new Kingdom, took it on themselves to rebuke these parents, "Do not annoy our Master; he is too great and busy; these infants are too small for him to notice." But our King was exceedingly displeased; for nothing angered him more than attempts, however well meant, to put obstacles in the pathway to himself. Calling the parents to him, and turning to his disciples, he said to them, "Suffer the little ones to come to me; do not stand in their way; for of such is the Kingdom of God; verily I say to you: Whoever does not receive the Kingdom of God — my personal reign — as a little child, in a childlike way, he can in no wise enter therein: he may attain to great distinction in other kingdoms: he cannot even enter into mine." And taking the infants up in his arms, he passed his hands over them soothingly, and blessed them.

Was there ever a lovelier scene? Could there ever have been a plainer lesson? Yet what lesson has ever been more persistently missed, even perverted? Let us then study the lesson with special care, candor, reverence.

Lesson of our Incident. — Suppose now that you had never heard of this incident before; that instead of its having occurred more than eighteen hundred years ago in the Peræa, it had occurred last Sunday in your own

church; that our King himself had stood on the pulpit platform; that parents had brought their little children to him that he might bless them; that the church officers, deeming this act an unwarrantable intrusion on the greatness of their Master, had rebuked these parents; that you had observed that the King was greatly displeased, and had heard him saying, "Suffer the little children to come to me; hinder them not: for to such belongs the Kingdom of God; verily I say to you, whoever does not receive the Kingdom of God as a little child, he shall in no wise enter therein"; that then you had seen him take up these same little children in his arms, pass his hands over them tenderly, and bless them. Suppose that all this had taken place at your church last Sunday before your own eyes, what inference would you have drawn? Would any other interpretation have occurred to you than this, "The Kingdom of God belongs to such as are little children, to those who receive it as a little child receives it"? Is not this the very genius and force of the whole scene? Recall, I again ask, our incident in all its particulars, — the request of the parents, the demur of the disciples, the King's anger, his indignant protest, — "Let the little ones come to me; do not stand in their way; for to such belongs my Kingdom; whoever does not receive my Kingdom as a little child can in no wise enter it"; recall the fact that he did actually bless these same little children *as* little children. Setting aside all theological and traditional biases, is not the inference natural, unavoidable, that our King meant to teach that, of all persons who receive the glad tidings of the Kingdom, little children are the likeliest to receive it? Do you not have to reason laboriously and adroitly to resist this inference? Is not any other inference really unexegetical? In brief, can any inference be plainer than this, namely, that Jesus meant to teach that, before any one can enter into his Kingdom, he must come down, or rather go up, into the child-state?

Traits of the Child-state. — You answer indeed that "what Jesus requires is the having a childlike spirit."

And who, I ask, is likely to have the childlike spirit if it is not a child himself? Recall, then, some of the traits of the child-state — traits which are in themselves natural emblems of the Christian state. For however much we may grow in the grace and knowledge of our Lord and Saviour Jesus Christ, we can never outgrow the primal, essential condition of childlikeness. The Christian state itself — what is it but a continuous state of transfigured childhood in the Kingdom of God? Glance, then, at some of the childlike terms of membership in the Kingdom of God.

Self-unconsciousness. — And, first, Self-unconsciousness. Watch your little child as you place him in some conspicuous position, say on the deck of an ocean steamer where it may be a hundred eyes are on him; see him toddling and prattling on as unconscious of the gaze he is attracting as he would be were you and he the only persons on that deck. I fancy that the little child whom the King took up in his arms at Capernaum was quite unconscious of the unique greatness thrust upon him by the Lord of the Kingdom, in using him as an object-text from which he would preach to the Christendom of all times one of his greatest sermons. Recall the occasion. His disciples, still misconceiving the nature of his Kingdom, — still supposing it to be an earthly kingdom of ecclesiastical polities, — were disputing on their way to Capernaum as to which of them would be deemed the greatest in the coming Kingdom. When they arrived at the house, the King summoned his Twelve and sat down — sitting was the usual posture of a Jewish rabbi — and called to him a little child, and placed him by his own side in the centre of the group; then, taking him up in his arms, he said to them: —

> Verily I say to you, if ye do not turn and become as the little children, ye shall in no wise enter into the kingdom of heaven (my royal administration). Whoever therefore shall humble himself as this little child, he is the greatest in the kingdom of heaven. And whoever receives one such little child, in my name, receives me; and whoever receives me, receives him who sent me: for he that is least among you all, the same is great. — *Matthew* 18:1–5; *Mark* 9:33–37; *Luke* 9:46–48.

Such is the exquisite way in which our King rebuked his ambitious disciples. Blessed is the son of the Kingdom who has the self-unconsciousness of a little child, never doing his righteousness before men, to be seen by them.

Trustfulness. — A second trait of childhood is Trustfulness. How little concern your infant has for to-morrow! With what sovereign faith it trusts itself to your loving guardianship! True, it wants toothsome food and comfortable clothing for to-day; but it has no forebodings that it may not be fed and clothed to-morrow. It does not worry and sigh, "I know my parents love me, but they are very busy; I am afraid they may not have time or inclination to look after me to-morrow; the safest thing for me to do is to look out for myself; I will hurry to market this very minute." No; it virtually says, "My parents love me; that is enough." What a perfect picture childhood presents of that state of content, hopefulness, faith, which the Lord of the Kingdom constantly requires of all his followers; as when he says on the mountain: —

Be not anxious for your life, what ye shall eat, or what ye shall drink, or what ye shall put on: for your heavenly Father knows that ye have need of all these things. But seek first his kingdom, and his righteousness, and all these shall be added to you. Be not therefore anxious for the morrow: for the morrow will have its own anxiety. Sufficient for the day is its evil. — *Matthew* 6: 25–34.

Guilelessness. — A third trait of childhood is Guilelessness. Your little child has not learned the slippery arts of a false life. He has not become an adept in the craft of contriving schemes of ambition or policy, and then throwing over them the ermine of innocent simplicity. Even if he does occasionally attempt this kind of double life, his attempt is so grotesque in its awkwardness and so absolute in its failure that you hardly know whether to smile or to cry. It is not to children, but to adults, that an apostle writes: —

Putting off all wickedness, and all guile, and hypocrisies, and envying and all evil speakings, as newborn babes long for the spiritual, unadulterated milk, that by it ye may grow unto salvation. — 1 *Peter* 2: 1, 2.

Happy the son of the Kingdom of whom the Lord of all vision can exclaim, "Behold, an Israelite indeed, in whom is no guile."

Conscientiousness. — A fourth trait of childhood is Conscientiousness. Your little child has not learned the art of looking at truth obliquely, or drugging its own sense of right and wrong, thus making conscience itself "Procuress to the Lords of Hell." In spite of its many faults and outbursts of temper, it keeps a sensitive conscience which vibrates at skilful touch of parental love. How easily it is penitent, yearning amid great sobbing tears to wind its little arms about its mother's neck that she may forgive! It is a beautiful picture of the glorified childhood in the Kingdom of God. If ever a Christian adult weeps bitterly over his faults and falls, it is when he remembers that he is still but as a little child before his Father who is in heaven and who sees in secret. Happy the son of the Kingdom who with St. Paul takes pains to have always a conscience without offence towards God and men: as true to his King as a little child is to his conscience.

Teachableness. — A fifth trait of childhood is Teachableness. How readily and implicitly your little child believes everything its parents or its teachers say! It waits not to doubt or debate, but unhesitatingly accepts every statement of its natural guardians as truth. It does not assert with the rationalist, "This command of my father is open to criticism; that statement of my mother needs revision." Neither does it declare with the traditionalist, "This matter is not open to inquiry: my forefathers settled it centuries ago, and settled it forever." All the little child wants to know in such matters as these is, "What is my father's command? What does my mother wish? What does my schoolmaster teach?" Childhood is the most inquisitive of beings, forever asking, "What? When? Where? Whence? Whither? Why? How?" Childhood makes in this respect but one point — it is the interrogation-point. Would that all adult sons of the Kingdom were also child-inquirers!

Obedience. — A sixth trait of childhood is Obedience. How instinctively obedient a little child is! It does not undertake to frame its own laws, dictate its own policy, or control its own destiny. How naturally its little life flows on day by day in the channel which the tender wisdom of its parents marks out for it. As soon as it knows what its parents wish, it instinctively obeys, interposing no argument, hardly raising a question. Moreover, who ever heard of a little child disowning its parents? Let any one presume to tell your little boy or girl that you do not love them, that they had better leave your home for the home of parents nobler than yourselves. How quickly they will resent the insult, and fly to nestle in your bosom. You must look among adults if you are in search of traitors. If ever a son of the Kingdom deserts his King, it is when he loses his sense of childhood in his sense of equality.

Love. — A seventh trait of childhood, and indeed its preëminent trait, is Love. Your little child makes no sordid calculations about the profit of living on terms of amity with yourself. It does not syllogize itself into a state of friendship, and say, "I ought to love: therefore I will love." But it loves naturally, spontaneously, because it cannot help loving. Love is the characteristic impulse, trait, condition of childhood. And therefore childhood is the very best symbol as well as the absolute term of that heavenly Kingdom whose very sceptre is Love. Happy the son of the Kingdom who loves the Lord his God with all his heart and his neighbor as himself: for on these two commandments hang the whole law, and the prophets, and the gospels.

Summary. — Thus these childlike traits — this self-unconsciousness, trustfulness, guilelessness, conscientiousness, teachableness, obedience, love — are some of the childlike terms of membership in the Kingdom of God.

Infant Piety profoundly Philosophical. — And just because childlikeness is one of the essential terms of the Kingdom of God, it follows that child-piety is profoundly

philosophical. Observe: I do not say that the child as such is sinless, or that he has been born anew: much less do I say that he is specially devout. But I do say that the spirit of childhood is the natural emblem and representative of the Christian spirit. And just because this is true, little children are of all persons the most likely to become Christians. It is the very characteristics of the child-state — this self-unconsciousness, trustfulness, guilelessness, conscientiousness, teachableness, obedience, faith, hope, love — which give to the little child a peculiar aptitude for the Kingdom of God. He does not have to unlearn long years of self-complacency, distrustfulness, craftiness, stubbornness, waywardness, selfishness before he can enter the child-state: he is in the child-state already, and the child-state is prerequisite to the heavenly. To expect, then, the early conversion of children is, I repeat, profoundly philosophical: for it is in entire harmony with the very genius of Christianity. And the younger the child, the likelier the conversion. The real wonder is not that infants are converted. The real wonder is that adults are. Our King has nowhere said to little children, "Except ye be converted, and become as adults, ye cannot be saved." But our King *has* said to adults, "Except ye be converted, and become as little children, ye can in no wise enter the Kingdom of God." Jesus rejoiced in the Holy Spirit, and said: —

> I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from wise and discerning men, and reveal them to babes; yea, Father, that so it was well-pleasing in thy sight. — *Luke* 10:21.

The theological seminary is good: a Christian mother's knee is still better.

"*White for Harvest.*" — In fact, how many saintly men and women there are who cannot fix the day, or week, or month, or year of their entrance into God's Kingdom, humbly declaring that they cannot recall the time when they did not love Jesus. How many others equally saintly there are who at first speak confidently of a particular

epoch as the time when they passed from death into life; but who, if you press them with searching questions, will go back from one point of time to another, till at last they confess that the mighty translation may after all have taken place in the very dawn of childhood. It must be remembered that as the spirit of Christianity permeates more and more the atmosphere of society, the evidences of new birth will become less and less striking. It is unreasonable to demand that the rebirth of a little child growing up amid the sanctities of a Christian home shall be attended by those vehement experiences and changes of conduct which mark the moral revolution of an adult suddenly emerging from paganism or from open immoralities. Taking this into account, it is probable that there are a great many more infant Christians in Christendom than the church recognizes; many more even in our own households than we have any conception of. Let us beware of declaring, "There are yet four months, and then comes the harvest." It may be that our King, beholding the myriads of little ones already in his Kingdom, is saying, "Lift up your eyes and behold the fields, that they are already white for harvest!"

How early can an Infant enter the Kingdom? — And here the question arises, "How early in life can a child enter the Kingdom of God?" I will not presume to answer a question so difficult. It is not for any human being to mark the point where irresponsibility glides into responsibility. I am inclined, however, to believe that it occurs much earlier in life than is often imagined. Remember that human nature, however fallen, was made for God; that man in his very constitution is a religious being. To this end he is introduced into the world, not as an adult, but as an infant, his very infancy bringing him under conditions of parental sustenance, protection, guidance, authority, love. And these and such as these are divinely meant to be to the earthly infant types and interpreters of the heavenly Fatherhood. That is not first which is spiritual, but that which is natural; then that which is

spiritual. The very relations of earthly infancy answer to the relations of the heavenly childhood or personal religion; the earthly fatherhood is and was constituted to be the teacher of the Divine Fatherhood and the helper to it. It is not for us to say how soon an infant knows or understands its parent. Doubtless, it often understands a smile, a sigh, a glance, before it understands a word. At all events, I firmly believe that as soon as a child can speak and understand the word "father" in its earthly sense, he can in its heavenly; that as soon as he can know that it is right to obey his parents and wrong to disobey them, he can know the difference between piety and wickedness; that as soon as he can voluntarily sin, he can be divinely pardoned; that as soon as he can be a child of the Devil, he can be a child of God. If it is not so — if the inexorable doom is on him that he must not only be born sinful, but that he must grow up in sin, day by day, week by week, month by month, till he reaches the age of two, three, four years before he can become a child of God — if you tell me that the Bible teaches this, I demand that you give me the book, the chapter, the verse. Before I can believe a dogma so monstrous and wicked, I will give up Christianity itself!

Objections. — But I hear some objections: — First,

"Your doctrine is dangerous; it tempts parents, guardians, teachers, to give undue encouragement to children; religion is a very serious thing; no step should be taken in this direction without thoughtful, solemn deliberation; it is perilous to encourage little children to believe that they are children of God."

Yes, religion *is* a very serious thing; serious not only to the little child himself, but also quite as serious to his superstitiously scrupulous parent, who takes on himself the awful responsibility of putting obstacles in his little child's pathway to Jesus, or discouraging him in the belief that our King has accepted him. Is it not *your* doctrine that is dangerous? Who are you that you should presume to set aside the King's own words about little children and his Kingdom? Recall what our King himself said on the

very occasion when he took up the little child in his arms: —

Whoever receives one such little child, in my name, receives me. But whoever causes one of these little ones that believe on me to sin, it is profitable for him that a great millstone should be hanged about his neck, and he should be sunk in the depth of the sea. — *Matthew* 18: 1–6.

Again —

"My children cannot have entered the kingdom of God; they are too irritable, peevish, self-willed, disobedient; so long as they manifest such tempers, of course they cannot be Christians."

Ah, what deceitful people we grown-up persons are, deceiving one another, deceiving ourselves! Children compared with us are transparent; they act out their characters instinctively, with no attempt at disguise. On the other hand, we grown-up people are prudent and politic, outwardly curbing our passions that we may stand well before our fellows, yet inwardly feeling more or less of the time irritable, jealous, spiteful, haughty, ambitious, covetous, vicious generally, but cleverly masking it all. Considering the difference between the unintentional openness of childhood and the politic disguise of manhood, are adult Christians in the sight of the Father who sees in secret much better than infant Christians?

Again —

"My child is too young to understand the gospel; many of its important truths are still beyond my own comprehension, and I have been studying them for years; how can little children be expected to understand such great truths as the Trinity, atonement, satisfaction, imputation, justification by faith?"

Beware how you create unauthorized conditions of salvation. Beware how you manufacture your own tests of Christian piety. Very likely this was the chief error and sin of those ancient, self-important disciples who forbade the approach of the little children. They imagined that these little ones could not understand the Messiah; the nature of his Kingdom; the conditions of membership in it; the obligations it imposes. Ah, it was these disciples

themselves who were the really ignorant ones, presuming to substitute brain for heart, and so adding narrow conditions of their own to the King's own large condition of grace. And the King was exceedingly angry, as he always was at assumptions of superiority. No; the condition of entering Christ's Kingdom was a much simpler, and so a much larger thing, even the following him whithersoever he went. And *this* the little child is quite as able and quite as likely to understand as the greatest of philosophers. Moreover, membership in Christ's Kingdom is itself a discipleship, or process of education; as is evident from the very title he gave his first followers, namely, "disciples," that is, learners, pupils. How different our method from his! We say, "Knowledge first, piety afterwards." He said, "Piety first, knowledge afterwards. If any man wills to do his will, he shall know of the teaching. Make disciples, baptize, teach." This then is our King's programme: First loyalty, then doctrine; first Gospels, then Epistles; first babes in Christ, needing milk, then full-grown men, needing solid food.

Children's Hosannas in the Temple. — It may be that some of my readers feel that I have gone too far in this matter of infant piety. And as I think of them in sorrow, my mind goes back many a long century, and I see children thronging the King in Jerusalem's temple, and hailing him with the shout, "Hosanna to the son of David!" While I am gazing I observe that the chief priests and the scribes, on hearing the shouts of the children, are moved with indignation; and I see them turning to the King, and murmuring, "Dost thou hear what these are saying?" And then my heart grows light again as I catch the King's sweet answer: —

> Yea; did you never read (Psalm 8:2) From the mouths of babes and sucklings thou hast perfected praise? — *Matthew* 21:15, 16.

Ay,

> Heaven lies about us in our infancy. — WILLIAM WORDSWORTH.

CHAPTER VII

LAWS OF THE KINGDOM

Kingliness of Principles. — It cannot be too often or too stoutly urged that the Kingdom of God chiefly means a divine dominion or Christly sovereignty. The Kingdom of God, however, is not the imperiousness of despotism; the Kingdom of God is the imperativeness of righteousness.

> Thy throne, O God, is for ever and ever;
> A sceptre of rectitude is the sceptre of thy kingdom.
> —*Hebrews* 1:8.

Accordingly, the Kingdom of God has its commandments. But these commandments are not the enactments of ordinances; these commandments are the enunciations of principles. Jesus Christ is not the lawgiver of his kingdom in the sense of law-maker; for even the Son of God himself cannot make or unmake moral laws. But Jesus Christ is lawgiver of his Kingdom in the sense of law-announcer, proclaiming the principles of his Kingdom. And principles are ever greater than ordinances. Moses was the maker of ordinances; but Moses and his ordinances have gone. Jesus is the announcer of principles; and Jesus and his principles abide. This is the real sense in which Jesus Christ is King — he is King of the Truth.

> Pilate said to him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end have I been born, and to this end have I come into the world, that I should testify to the truth. Every one that is of the truth hears my voice, belongs to my kingdom. —*John* 18:37.

Ay, Pontius Pilate — representative of Tiberius Cæsar! there is another King, one Jesus. Your Cæsar is entombed; our Jesus is enthroned.

Manifesto of the Basileia. — The laws of the Kingdom of God are scattered throughout the New Testament. But there is one compendium of them so profound, comprehensive, explicit, imperial, that it may well be called The Manifesto of the Kingdom. It is the so-called "Sermon on the Mount"; or, as I prefer to call it, The Mountain Code, for it is no more a "sermon" than the Decalogue is a "sermon." This Mountain Code, or true Decalogue, was proclaimed in the earlier part of the King's public career. His fame had been steadily rising, and was near its height. But the people were far from grasping the peculiarities of his mission and Kingdom. The time has now come for him to enunciate more distinctly the nature of his Kingdom; the conditions of citizenship in it; and the mode of propagating it. Accordingly, he goes up into "the mountain" — what mountain it is we are not told; we only know that the height is a spiritual one, whence from a mountain loftier than Sinai a Lawgiver diviner than Moses proclaims a Constitution more deep, broad, searching, lasting than the code of Horeb.

Sec. I. — The King's Law of Blessedness

Blessed are the poor in spirit; for theirs is the kingdom of heaven.
Blessed are they that mourn; for they shall be comforted.
Blessed are the meek; for they shall inherit the earth.
Blessed are they that hunger and thirst after righteousness; for they shall be filled.
Blessed are the merciful; for they shall obtain mercy.
Blessed are the pure in heart; for they shall see God.
Blessed are the peacemakers; for they shall be called sons of God.
Blessed are they that have been persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed are ye when men reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for so persecuted they the prophets who were before you. — Matthew 5 : 3–12; compare Luke 6 : 20–26.

It is the eight columned propylæum of the Acropolis of the Basileia of God. Let us carefully survey each of these columns.

Beatitude of the Lowly. — First, the column of the lowly: —

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

"Happy the poor in spirit." And who are the poor in spirit? Certainly not those who voluntarily make themselves poor in this world's goods for self-denial's own sake. Yet this is the sense put on the phrase by our Roman Catholic expositors; and on this interpretation their church builds her system of mendicant orders, a notable instance of will-worship and ascetic humiliation: the very expression, "Blessed are the poor in spirit," ought to have precluded this misinterpretation. Neither are the poor in spirit those who make it a point to depreciate themselves, as though apologizing for their own existence; whatever else our King requires of us, he does not require the horizontal locomotion of a quadruped: he loves the vertical gait of a man. Neither are the poor in spirit those who wilfully compel themselves to be humble; such attempts at humility are the very triumphs of pride.

Diogenes, planting his foot on Plato's stool, exclaimed, "Thus I stamp on Plato's pride!" "Yes," responded the sage, "and with a pride still greater!"

Who, then, are the poor in spirit? Evidently those who, without effort on their part, are conscious of moral poverty; who, conscious, it may be, of great spiritual capacities, are at the same time conscious of great spiritual incompleteness, and therefore kneel at Heaven's gate for Heaven's supplies.

"For theirs is the Kingdom of Heaven." A twofold beatitude is this: First, it is a kingdom; and, secondly, it is a kingdom which is heavenly, not merely the heaven which is to come, but also the heaven which already is come — even God's reign in man's heart through Jesus Christ. What riches, what honors, what prerogatives, are not wrapped up in this great phrase, "The Kingdom of Heaven"!

Beatitude of the Mourner. — Secondly, the column of the mourner: —

Blessed are they that mourn: for they shall be comforted.

"Happy they that mourn." And who are those that mourn? Is it they who grieve over lost kindred, shattered health, wrecked fortunes, baffled projects, betrayed friendships, secret woes? No; this is but the sorrow of the world, and the sorrow of the world works out death. Who, then, are the mourners whom the Lord of the Kingdom calls blessed? Evidently those who mourn because they are poor in spirit; who feel that they ought to be rich before God, but feel miserably poor; who sorrow after a godly manner, that is, grieve in view of God's riches and their own poverty.

"For they shall be comforted." It is the King's echo of the prophetic evangel: —

The spirit of the Lord Jehovah is upon me;
Because Jehovah has anointed me
To preach good tidings to the meek;
He has sent me to bind up the brokenhearted,
To proclaim liberty to the captives,
And the opening of the prison to them that are bound;
To proclaim the acceptable year of Jehovah,
And the day of vengeance of our God;
To comfort all that mourn;
To appoint to them that mourn in Zion,
To give them a garland for ashes,
The oil of joy for mourning,
The garment of praise for the spirit of heaviness;
That they might be called trees of righteousness,
The planting of Jehovah, that he may be glorified. — *Isaiah* 61: 1-3.

Beatitude of the Meek. — Thirdly, the column of the meek: —

Blessed are the meek: for they shall inherit the earth.

"Happy the meek." And who are the meek? How are they to be distinguished from the poor in spirit? Somewhat in this way: Poverty of spirit is humility looking Godward, a grace before God; meekness is

humility looking manward, a grace before men. Both graces must grow together; for one may be meek before men and yet not be poor in spirit before God; but he who is poor in spirit before God will be meek before men. He will be lowly, unobtrusive, patient, free from all stubbornness, bigotry, pettiness of any and every kind; in brief, he will have the mind of Christ; for our King was meek and lowly in heart.

> The best of men
> That e'er wore earth about him was a sufferer;
> A soft, meek, patient, humble, tranquil spirit,
> The first true gentleman that ever breathed.
>
> — THOMAS DEKKER.

"For they shall inherit the earth." Already the meek are in part inheriting it. Little as the world imagines it, the meek are the real lords in the spheres in which they move. Others may reign in the pomp and circumstance of a seeming royalty: these rule in the influence and sway of a personal sceptredom. And the day is coming when the meek shall inherit the whole earth. This is the real meaning of Jehovah's mighty promise to Abraham: —

> Lift up thine eyes, and look northward and southward and eastward and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered.—*Genesis* 13: 14–17.

That mighty promise has never yet been fulfilled. The redemption of that mighty promise lies amid the august certainties of the future. For as Abraham, Father of the Faithful, was chosen to be the representative of the whole kingdom of believers, so Canaan was chosen to be the representative of the whole earth itself; and therefore all earth shall yet be the inheritance of the sons of the Kingdom. All hail to thee, thou Basileia of the King! — basileia of the King because basileia of the meek — all hail to thee! For all things are thine, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, — all

are thine. And the meek will enter into their magnificent estate peacefully, not by force of arms, not by legislation, not by far-sighted purchase, not by adroitness; but openly, indisputably, in due process of eternal bequest, inheriting the Kingdom prepared for them from the foundation of the world. And none but the meek shall inherit the earth. None others have the right to it. It belongs to the meek in right of the eternal proprieties. Kings, presidents, congresses, alliances, may partition territories and thrones to suit themselves, assigning to this ally a sceptre and to that ally an island; but it is child's play, as ephemeral as puerile. Beware, my countrymen, how you allow yourselves to be beguiled into territorial expansion by the blustering talk about the certainty of American domination or "manifest destiny." Earth's majesties are no match for the King's meek ones.

Beatitude of the Yearner after Righteousness. — Fourthly, the column of the yearner after righteousness: —

> Blessed are they that hunger and thirst after righteousness: for they shall be filled.

"Happy they that hunger and thirst after righteousness." And what is it to hunger and thirst after righteousness? Observe, then, that the body is not more made to be hungry than is the soul. The capacity to feel a mighty want — this is one of the very best definitions of man. This is what makes him capable of divine inspiration or the indwelling of Almighty God. Alas, a morbid appetite there is as well as a healthful; a craving for husks as well as for manna. Nevertheless, the grand fact remains — all souls are made to crave. And righteousness is the only food that can meet this craving. Not merely a theological righteousness, — the righteousness of "justification" or "imputation," — but also and chiefly a personal righteousness — the righteousness of actual character, the righteousness of doing the King's will personally, consciously, joyously; the righteousness of personal perfectness, even as our heavenly Father is perfect: this is the

righteousness, and this only, which can satisfy the soul's true hunger.

"For they shall be filled." Not that they will never hunger again; for hunger is not more a sign of bodily health than it is of spiritual. The righteous soul's growing volume ever demands a growing volume of food; and the hunger for any given stage will be duly met at that stage. Demand and supply, so disproportioned in this world's economics, are correlatives in the Kingdom of God.

Beatitude of the Merciful. — Fifthly, the column of the merciful: —

Blessed are the merciful: for they shall obtain mercy.

"Happy the merciful." And what is it to be merciful? A word of vast extent. To be merciful is to be kind in every direction: to the guilty as well as to the unfortunate; to the loathsome as well as to the winsome; to insect as well as to man. To be merciful is to be full of mercy to all that God has made.

> He prayeth best, who loveth best
> All things both great and small;
> For the dear God who loveth us,
> He made and loveth all. — *The Ancient Mariner.*

"For they shall obtain mercy." It is a beautiful instance of the law of the harvest, He who sows mercy will reap mercy.

> The quality of mercy is not strain'd;
> It droppeth as the gentle rain from heaven
> Upon the earth beneath. It is twice blest;
> It blesseth him that gives, and him that takes;
> 'Tis mightiest in the mightiest; it becomes
> The throned Monarch better than his Crown.
> His sceptre shows the force of temporal power,
> The attribute to awe and Majesty,
> Wherein doth sit the dread and fear of Kings;
> But mercy is above this sceptred sway,
> It is enthroned in the heart of Kings,
> It is an attribute to God himself;
> And earthly power doth then shew likest God's
> When mercy seasons Justice.
>
> — *Merchant of Venice*, Act IV, Scene 1.

Beatitude of the Pure in Heart. — Sixthly, the column of the pure in heart: —

Blessed are the pure in heart: for they shall see God.

"Happy the pure in heart." And who are the pure in heart? The emphasis is on the words, "in heart." Had the Mountain King only said, "Blessed are the pure," how acceptable his teaching would have been to his contemporary teachers, so wont to dwell on the ritual distinctions between "clean and unclean"! But the Lord of the Kingdom made little of externals. Not that which goes into a man defiles him, but that which comes out of him. To the pure all things are pure; but to the defiled and unbelieving nothing is pure; but both their mind and their conscience are defiled. It is the heart which gives character to circumstances rather than circumstances which give character to the heart. Who, then, are the pure in heart? Evidently those whose hearts are unalloyed. As purity, when affirmed of other things, for example, water, air, glass, means freedom from mixture: so purity of heart means singleness of moral aim, freedom from all alloys, whether of insincerity, distraction, bias. Not that the pure in heart are absolutely sinless: for none is good save one, even God. But the pure in heart are the simple thoughted, the clear-purposed, the straight-forward, in one word, the guileless.

"For they shall see God." Of course not in a physical sense: for God is a spirit, whom no man has seen or can see; but in a spiritual sense, in the dear kinship of moral affinity.

Beloved, now are we children of God, and it was never yet manifested what we shall be. We know that, if he be manifested, we shall be like him, because we shall see him as he is. And every one that has this hope on him, purifies himself even as he is pure. — 1 *John* 3: 2, 3.

According to an oriental idiom, he who was admitted to the royal presence was said to see the king. In like manner, to see God is to be admitted into his presence, to apprehend him more truly, to be the direct recipient of his

royal favors, to be vestured with his glory. To know purity we must ourselves be pure. Purity of heart is that court dress and badge without which it is impossible to gain admission to the King of kings. But when will this vision of God take place? In part even now. This is the secret of the victorious life hid with Christ in God; we endure, as seeing him who is invisible. But at present we see him only in part: for we see now through a mirror, obscurely, in a riddle, distortedly, as in chromatic aberration; our best apprehension of God being

> But spiritual presentiments,
> And such refraction of events
> As often rises ere they rise.
>
> — *In Memoriam*, XCII.

But then we shall see him face to face, through the achromatic lens of a heart absolutely pure. Now we know in part; but then we shall know fully, even as also we were fully known. This will be the Beatific Vision indeed.

Beatitude of the Peacemakers. — Seventhly, the column of the peacemakers: —

> Blessed are the peacemakers: for they shall be called sons of God

"Happy the peacemakers." And who are the peacemakers? Observe the noun: it is not merely the peaceable, it is also the pacific; not merely those who in a passive way abstain from quarrels, but also those who in an active way reconcile the discordant; in short, those who are like the Son of God himself. For did not his Father send him on an embassy of reconciliation? Did not a multitude of the heavenly host chant at his birth a peace anthem? Ay, a triple mediator indeed he is, mediating, first, between God and man; then between man and his own self; then between man and man — the triple-tiaraed Prince of Peace. Would we be like him? Then we must be peacemakers ourselves, not only abstaining from all strifes, business disputes, social feuds, sectarian wranglings, but also making it a point ever to mediate and bring into peace the alienated.

"For they shall be called sons of God." Observe the verb: it is not "be — they shall be sons of God" — that they are already, their very peacemaking being a constituent element of their sonship; but the verb is "called — they shall be called (recognized, declared) sons of God." In that coming day when he who in the intensest sense possible is the Son of God shall have reconciled to the eternal Father through the blood of his own cross all things whether upon the earth or in the heavens, and when all those who on earth had caught his spirit and lived his life shall stand before him one concordant and transfigured host, then from all intelligences of all worlds will burst forth the recognition and acknowledgment, "Yes, these peacemakers of earth, like the Prince of Peace himself, are indeed God's sons!"

Beatitude of the Persecuted. — Eighthly, the column of the persecuted: —

Blessed are they who have been persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed are ye when men reproach you, and say all evil against you falsely, for my sake. Rejoice, and be exceeding glad: because great is your reward in heaven, for so they persecuted the prophets that were before you.

"Happy they who have been persecuted for righteousness' sake; happy are ye, when they reproach you, and persecute you, and say all evil against you falsely, for my sake." It is not then every one who suffers that is blessed: otherwise the priests of Baal slain on Carmel might become heirs to this beatitude, or the convicted felons of our penitentiaries might claim canonization. No comfort, then, is there here for any one of us who may be unpopular through acts or faults of our own, who are disliked because of our irritability, censoriousness, haughtiness, selfishness, obstinacy.

For this is acceptable, if one for conscience toward God endures griefs, suffering wrongfully. For what glory is it, if, when ye sin and are beaten ye endure it? but if when ye do well, and suffer, ye shall endure it, this is acceptable with God. For to this ye were called; because Christ also suffered for you, leaving you an example, that ye should follow his steps. — 1 *Peter* 2: 19-21.

This beatitude, then, is only for those who are persecuted for righteousness' sake; or, which is the same thing, for Christ's sake: for Jesus Christ is himself the incarnation of all righteousness. And there is no such instigator of persecution as the presence of moral purity. This, in fact, was one of the secrets of the murder of Jesus. Pure beyond all compare, his very purity drew against him the world's murderous hate. They hated him because he was the light and because their own works were dark. And, as they persecuted the King, so will they persecute all who share the King's character. It has always been so: for thus they persecuted the prophets who had gone before. Elijah had been outlawed, Zachariah slain, Jeremiah imprisoned, Daniel cast into the lions' den, John the Baptizer beheaded.

> Others were tortured; others had trial of mockings and scourgings and bonds and imprisonment; they were stoned, sawn asunder, tempted, slain with the sword; they went about in sheepskins and goatskins, being destitute, afflicted, ill-treated; of whom the world was not worthy; wandering in deserts and mountains and caves, and the holes of the earth. — *Hebrews* 11 : 35–38.

It has been so ever since. For it is in the very nature of the case that all who wish to live godly in Christ Jesus will suffer persecution. Not necessarily, indeed, the persecution of fire, thong, dungeon, stake; but a persecution, it may be, more cruel because more refined — the persecution of smile, sneer, avoidance. Woe, when all men speak well of you! for in the same manner did their fathers to the false prophets.

"Rejoice, and be exceeding glad; for great is your reward in heaven; yours is the Kingdom of Heaven." The persecuted for Christ's sake need no pontifical edict for their canonization; their very persecution is their beatification; their

> Whips, racks, axes, fires,
> The scaffoldings on which their souls climb up
> To an eternal habitation. — PHILIP MASSINGER.

Reviewing the beatitudes as a whole, note: —

Interrelations of the Beatitudes. — First, their interconnection or mutual relations. But let us beware of undertaking an analysis too elaborate; for the King's mandate is a thing of life, so that dissection here is vivisection and may end in death. I think we may say in rough outline that poverty of spirit is the root-grace, unfolding along the axis of the other beatitudes, and issuing in the passion-flower of persecution. For the last beatitude is the fruit of all the others. As in every octave the first note and the eighth are concordant, so it is with the octave of the beatitudes. The Christian character is thus enthroned in humility and crowned with persecution, the seven beatitudes being the jewels, and the eighth their cutter, burnisher, setter. Yet, as I have just intimated, the connection does not seem to be so much a connection of logical order or temporal sequence as a connection of vital coordination, like the unfolding flower, sepals, petals, stamens, pistils, springing up in substantially the same plane.

Beatifications of Character, not of Condition. — Again, note that seven of these beatifications are beatifications of character; only one is a beatification of condition, and this an adverse condition. It shows how little our King makes of surroundings, herein taking issue with the world's philosophers and reformers. They say, "Alter your conditions, and you will alter your character." He says, "Alter your character, and you will alter your conditions." After all, the Christian — the son of the Kingdom — is the only really independent man; like his King, he lives above the weather.

Portrait of the Ideal Man. — Again, note that these beatitudes form a divine portraiture of a perfect character. They are not portraits of eight different persons, each having his own idiomatic grace: they are the portrait of one person, possessing all the graces. For the true Christian, like the diamond, has many flashing facets. The beatitudes are the picture of a perfect man — the ideal Christian gentleman. How they recall the one Perfect Man of earth! Was he not poor in spirit, fleeing to the

mountain solitude on learning that his admiring followers were about to take him by force and make him king? Was he not a mourner, offering prayers and supplications, with strong crying and tears, to him who was able to save him from death, learning obedience from what he suffered? Was he not meek, neither striving nor crying aloud nor letting his voice be heard in the streets, riding into Jerusalem, meek, sitting upon an ass's colt? Was he not a hungerer and thirster after righteousness, yearning for the accomplishment of his mission, having for his food the doing the will of the Father who had sent him, and the completing his work? Was he not merciful, healing the sick, feeding the famishing, mending the bruised reed, fanning the dying wick, forgiving his murderers? Was he not pure in heart, holy, harmless, undefiled, separated from sinners; one to whom the prince of this world came and in whom he had nothing? Was he not a peacemaker, reconciling through the blood of his own cross God to man and man to God, breaking down the middle wall of the partition between man and man, reconciling both to God in one body by the cross, having slain on it the enmity? Was he not persecuted for righteousness' sake, arraigned because he went about doing good, and healing all that were oppressed by the Devil, hounded to his cross because he lived out in character what he claimed in words to be the righteous Son of God? Yes, Jesus the Nazarene was the very impersonation of the beatitudes.

Beatitudes the Standard of the Judgment. — Again, note that these beatitudes are also the test of character, the standard of the judgment. They are the gateway to the Kingdom of God. It matters not how intellectual a man is; how successful in business; how illustrious in fame; how orthodox in creed: if he has not these graces, he is doomed; if he has them, he is saved.

The Beatitudes Dynamic. — Again, note that the beatitudes seem to have only a passive character: they are graces of being rather than of doing; they contain no such words as we delight in, — courage, pluck, energy,

conquest; in this Pantheon of the Mount we see no Zeus, no Achilles, no Mars, — only a sisterhood of gentle virgins. Nevertheless, do not imagine that, because the beatitudes seem to be feminine, they are therefore effeminate. On the other hand, the beatitudes are really most intensely masculine. True, Mr. John Stuart Mill ventures to tell us that the ideal of the Christian morality is

> Negative rather than positive; passive rather than active; innocence rather than nobleness; abstinence from evil rather than energetic pursuit of good: in its precepts, "Thou shalt not" predominates unduly over "Thou shalt."

A most astonishing criticism, surely! I wonder whether Mr. Mill ever seriously tried these beatitudes on himself. Of course, I must suppose he did; for they are necessary conditions of a genuine gentlemanship, and Mr. Mill was a gentleman. And when Mr. Mill tried them, I wonder how he succeeded. Ah, it is easier to be proud than to be poor in spirit; easier to be self-complacent than to mourn; easier to talk of my rights than to be meek; easier to hunger after wealth or station or fame or pleasure than to hunger after righteousness; easier to scorn a foe than to be merciful to him; easier to be pure in conduct than pure in heart; easier to instigate belligerents than to reconcile them; easier to have men speak well of us than to be persecuted for righteousness' sake. So much easier is it that for every one man who illustrates the beatitudes there are a hundred men who illustrate their opposites. The beatitudes effeminate? They are the very essence and pith of a genuine manhood. It is the fashion to talk about "muscular Christianity." I will declare what requires Christian muscle — it is the living up to the beatitudes. Moreover, the beatitudes are the really dynamic forces of time. The world's real Napoleons are not those who sit on thrones; the world's real Napoleons are those who sway with the unobserved sceptre of meekness. The lightning that blasts is salvoed by thunder; but the sunlight that heals is noiseless as silence. The conquering forces in Christ's kingdom for time and for eter-

nity are precisely these beatific graces. I doubt whether God's wrath, holy as it is, ever by itself hurled a single sinner into the Kingdom of Heaven. I am sure that God's love is melting, subduing, transfiguring mankind, drawing it up to the eternal throne with the graciously inexorable force of an infinite magnetism. The crowned conqueror of the æons — who is he but the meek, merciful, peacemaking, persecuted Lamb of God?

Beatitudes mark an Immense Moral Advance. — Again, note that the beatitudes mark an immense advance in the unfolding of mankind. How strangely they must have sounded in that age of Roman Cæsarism, when might made right! How strangely they must have sounded in that age of Jewish expectation of a Messianic kingdom, the chief characteristics of which were to be political supremacy and worldly success! How strangely they still sound in this age of war, lawsuits, monopolies, deference to wealth, rank, fame — whatever is accidental and superficial! Thomas Carlyle has written of *Heroes and Hero-worship.* And who are Carlyle's heroes? Are they Abraham, Moses, Daniel, Paul, Augustine, Howard, Carey? No; they are Odin, Mohammed, Frederick, Cromwell, and such as they, — apostles of brute force. And these belong to the lower grade of manhood. In fact, the antitheses of the beatitudes are the marks of savage communities. They belong to the animal side of our nature. For example, a dog can be courageous; but is he likely to be poor in spirit? A cock can crow; but can he hunger and thirst after righteousness? A peacock can strut; but would you take him for a model of meekness? A tiger can fight; but does he occur to you as the type of a peacemaker? No; the beatitudes it is which distinguish man from brute. The only animal that can suggest them is the lamb, and the lamb is of all animals the very one which our King has chosen to be the symbol of himself and of his subjects.

L'Homme À Venir. — Thank God, the animal will not always rule. The nobler side of human nature — the more

spiritual and therefore the more imperial — is yet to come, and come it will, and come to stay. Men will not always herd with the beasts, believing in guns and torpedoes. The Son of Mary is the Coming Man. There sits the unplumed, unsworded King of the Mountain, calmly abiding the ages, mending the bruised reed, fanning the dying wick, sending forth judgment unto victory; there he sits, evermore drawing mankind nearer and nearer to himself; and, as they approach, I see them dropping the spear, uplifting the olive-branch, arranging themselves in shining and rapturous groups around the Man of Nazareth — the Lamb of God himself being their everlasting Mount of Beatitudes.

Sec. II. — The King's Law of Beneficence

Ye are the salt of the earth; but if the salt becomes tasteless, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot by men.

Ye are the light of the world. A city set on a hill cannot be hid. Nor do they light a lamp and put it under the bushel, but on the lampstand; and it shines to all that are in the house. Thus let your light shine before men, that they may see your good works, and glorify your Father who is in heaven. — Matthew 5 : 13–16.

Statement of the Theme. — It is the King's law of Beneficence. In enunciating it, the King sets forth the office of his Kingdom under two aspects: first, as a preservative function, "Ye are the salt of the earth"; and, secondly, as an illuminating function, "Ye are the light of the world."

The Basileia Mankind's Preserver. — And, first, the citizens of the Kingdom of God are the preservers of mankind, "Ye are the salt of the earth."

Deterioration an Instance of "Evolution." — We hear a great deal said in our day about "Evolution." Whether this doctrine as applied, at least by some of the scientists who hold it, to the formation (not creation) of the universe is true or not, is, I feel bound to say, an open question. I see but little in the Bible to oppose it; I see much in the

Bible to uphold it. The question is a question of fact, and, like any similar question, is to be determined, not by preconception, but by observation. But whether the doctrine of evolution is true of the material universe as now existing or not, this thing is true, the doctrine of evolution is true of the spiritual universe. The spiritual life — the life in the spiritual realm — is an unfolding, and so a growth; a process, and so a progress. And the truth to be particularly noticed here is this: — Progress may be downward as well as upward. Morbid germs there are as well as healthful. The putrefaction of a corpse is in a certain sense as truly an instance of development as is the growth of a babe. Evolution is illustrated as truly in moral degeneracy as in moral progress. But this is precisely what some of our philosophic reformers will not believe. Hence they are continually urging development as the grand cure-all of mankind. "All that is necessary," so they tell us, "is to give free scope to human potentialities. We must, for example, remove prejudices, educate the masses, improve the surroundings; in short, let out the man. Thus doing, human society will be healed and perfected." Doubtless there is a great deal of truth in this theory. God forbid that I should ever say one word which would check by so little weight as a thistle-down the efforts of those who are trying to elevate mankind by ameliorating its external conditions! Our King's religion is an intensely practical religion, having its bodily side not less than its spiritual; bidding us care for the body, not indeed because it is a body, but because the body is the spirit's present tenement and vehicle. Recall the significant fact that out of the thirty-five specifically recorded miracles by our King, thirty-one were wrought in behalf of man's physical amelioration.

Nevertheless, this theory of development as applied to our moral nature has this fatal weakness. We do not know what direction the development may take. For if this theory is unconditionally true, why do not sensible men act on it in daily life? If evolution is certain, or even probable, improvement, why does not, for example, the father

act on this principle, and, giving free reins to his boy, allow him to do whatever he chooses? Alas, some fathers do allow this; and the result often is that their boys find their final home in the penitentiary. Let me press this point. If this theory of progress by development is unconditionally true, why does not the State abolish its statute-books and prisons? What is Government itself but a system of repression, or interference with the law of development? What is the written Constitution of a republic like ours but the formal, deliberate protest of the Public Sense against the unlimited freedom of individual development? Ah, the moralities of civilization as such, apart from Christianity, are but compulsory, enforced by the alternatives of the mulct, the prison, the scaffold; the conscienceless moralities of the instinct of self-defence in an exalted state of crystallization. Not with the airy castles of development shall our reformers carry on the work of society-building. For man is living in a world of disabled moral conditions. Sin is a process of deterioration, that is to say, sin is a disorganizing, decomposing, putrefying force. Sin has its genealogy. Here is a record of its pedigree:—

Let no one say when he is tempted, I am tempted from God: for God cannot be tempted with evil, and he himself tempts no one. But each one is tempted, when by his own desire he is drawn away and enticed. Then desire, having conceived, bears sin: and sin, when completed, brings forth death. —*James* 1:12–15.

This is true, alike, of individuals, of societies, of mankind itself. Sooner or later the catastrophe, unless arrested by some foreign interposition, will most surely come. It may come in various ways. It may come by foreign invasion; by civil war; by executive usurpation; by national effeminacy; by pestilential contagion, as the Black Death of the fourteenth century; by direct visitation of Almighty God, as when he rained down brimstone and fire on the Cities of the Plain. It matters not how the catastrophe comes; come it will.

Be not deceived; God is not mocked: for whatever a man sows, that shall he also reap. Because he that sows to his flesh shall of

the flesh reap corruption, decomposition, destruction. — *Galatians* 6:7, 8.

The Basileia the Antiseptic. — But is there nothing that can check this dissolving, putrescent tendency of mankind? The King says there is, — it is his own Kingdom, — "Ye are the salt of the earth." The Kingdom of God preserves society by the infusion and diffusion — by the infiltration and percolation — of Christian character; for example, the royal beatitudes. It would have saved, had there been enough of it, even Sodom itself: —

Abraham drew near to Jehovah, and said: Oh let not the Lord be angry, and I will speak yet but this once; peradventure ten shall be found there. And Jehovah said, I will not destroy it for the ten's sake. — *Genesis* 18:23–32.

The salt of the Kingdom did delay the fall of the Jewish nation: —

Except Jehovah of hosts had left to us a very small remnant, we should have been as Sodom, we should have been like to Gomorrah. — *Isaiah* 1:9.

It would have delayed the fall of the Jewish nation still longer: —

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that does justly, that seeks truth; and I will pardon her. — *Jeremiah* 5:1.

The King of parables himself has taught us that the tares are still spared on account of the wheat. The Kingdom of the living God, by her own custody and exposition of the Sacred Writings, by her maintenance of the Sabbath and public worship, and especially by her own example as the representative of the King's character, is the world's salt or preserver.

Saltless Salt. — And now ponder the King's solemn warning: —

If the salt become tasteless, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and trodden under foot by men. — *Matthew* 5:13.

So, also, months afterward, at Capernaum: —

Salt is good: but even if the salt has become tasteless, wherewith shall it be seasoned? It is fit neither for the land nor for the dunghill: men cast it out. He that has ears to hear, let him hear. — *Luke* 14: 34, 35.

Nor are these mere figures of speech. As a matter of fact, the salt of Palestine does sometimes lose its saltness.

As it was observed by Maundrell two hundred years ago, so it has often been observed in our time that salt loses somewhat of its sharpness in the storehouses of Syria and Palestine. Gathered in a state of impurity, it undergoes, with other substances, a chemical process, by which it becomes really another sort of stuff while retaining its old appearance. — Quoted in *Expositor's Greek Testament*, vol. 1, p. 102. A similar statement is made by Dr. W. M. Thomson, *The Land and the Book*, vol. 2, pp. 361, 362.

What, then, is the lesson here? A fearful one. Let each citizen of the Kingdom see to it that he keeps his saltness. Would he know whether he is keeping it? Let him test himself by this Mountain Code. Is his speech always with grace, seasoned with salt, not the Attic salt of wit, but the heavenly salt of the beatitudes? If he can answer Yes, he is indeed keeping his saltness; for it is the constant practising of the beatitudes which is in very truth the salt of the earth. If he must answer No, woe to him! for there is nothing which the world despises and tramples under foot more scorntully than an apostate citizen of the Kingdom of God.

The Basileia the World's Illuminator. — But the Kingdom of God is something more than the world's preserver; the Kingdom is also the world's illuminator: —

Ye are the light of the world. A city set on a hill cannot be hid. Nor do they light a lamp and put it under the bushel, but on the lampstand; and it shines to all that are in the house. Thus let your light shine before men, that they may see your good works, and glorify your Father who is in heaven. — *Matthew* 5: 14–16.

For it cannot be denied that the world does need illumination. How dark it is, apart from the light which it has received from Christianity, is sadly shown by the low

ethical standards of heathen countries, even of such cultivated nations as Greece and Rome. Much as we admire the Greek intellect, even the graceless among us would shudder at the Greek idea of morality.

The Kingdom of God is the world's light in virtue of her own doctrines, confessions of faith, sacraments, and especially in virtue of her own character as being modelled after her King's. Not that the light which streams from the Kingdom is her own light, inherent in herself: it is but secondary light, coming back in reflection from her as one on whom the Sun of Righteousness himself shines. The world can no longer see the King in person; he has ascended, and a cloud has received him out of sight of men. But his Kingdom remains — a city set on a hill — still catching and reflecting his beams in the royal kinship of a moral sympathy. And so she becomes in this world's dark night its blessed light — even that lesser light to rule the night, while her King himself is the greater light to rule the day — that coming day when the returning King will be to a redeemed earth her everlasting light and glory. Meantime the Kingdom, lustrous with his effulgence, is irradiating the earth. See the light she is shedding, for example, on questions in ethics and practical casuistry. Not that she formally solves these problems in the cloisters of her seminaries or in the chambers of her councils. She unconsciously solves them by her own exhibitions of personal character in the thoroughfares of daily life. Little as the world dreams it, the Kingdom of the beatitudes, as it everlastingly circles in the sweet gravitation of love around the Sun of Righteousness, and lustrous with his beams, majestically flashes

> Like a shaft of light across the land,
> And like a lane of beams athwart the sea,
> Through all the circle of the golden year.
> — TENNYSON'S *Golden Year*.

Summary. — Thus does the Kingdom of the living God, by her Bible, by her Sabbath, by her public worship, by her sacraments, by her Sunday-schools, by her varied

missionary and benevolent organizations, by her creeds as crystallized into formulas and confessions of faith, by her saintly life, by her very existence as a separated kingdom, hold, guard, illustrate, propagate the truth as it is in Jesus; and truth as it is in Jesus is the world's salt and light.

The World's Debt to the Basileia. — Viewed in this light, who can estimate the world's debt to the Kingdom of God? Take the lowest view, its value as bearing on earthly interests is beyond compute. It is not too much to say that to the Kingdom of God, vastly more than to any human institution or institutions, human society is indebted for its ideas of personal and civic freedom; for its equitable jurisprudence; for the security of its lives and property; for its peaceful homes; for the sacredness of the marriage bond; for its practical arts; for its growing ameliorations; for its general intelligence and virtue — in a word, for its civilization. I am aware that this is not a universally accepted opinion. I am aware that it is given out that the civilizer of mankind is not the Kingdom, but the Academy; not the Bible, but the Laboratory. Why, then, I demand, do you find high civilization only in Christendom? Ah, had it not been for this same Kingdom of the Nazarene which these champions of a Christless civilization so affect to despise, these champions themselves might to-day, like the ancient Druids, have been smeared and tattooed, and heaving at some cromlech-stone on which to offer a human sacrifice; or, like the ancient sages of Egypt, have been prostrating themselves before the ibis of the Nile or the sarcophagus of a deified bull. No; when the history of this world shall be fully and truly written, as it never yet has been, but will most surely be; when the forces which have really preserved and guided society shall be duly recognized and set forth, each in its proper relation and aspect; when the superficial and phenomenal shall be stripped off and the controlling and elemental laid bare — then will it be seen and confessed that the forces which had really kept and

shaped society and impelled it in the line of advance were neither wealth, nor industry, nor political sagacity, nor commerce, nor art, nor philosophy, nor education, nor civilization, — useful and noble as these are, — but Christian character as shaped in the golden mould of the Mountain Code. And the chroniclers who now offer strange incense at the shrines of human statesmanship and earthly genius and natural development will reverently turn to the Kingdom of the living God; and, like the ancient pilgrims climbing the heights of the City of the great King, will send to each other the grateful challenge: —

> Walk about Zion, and go round about her:
> Tell the towers thereof.
> Mark ye well her bulwarks,
> Consider her palaces;
> That ye may tell it to the generation following. — *Psalm* 48: 12.

Thus the Kingdom of God is alike the conservative and the progressive element in mankind. As the salt of the earth, she is saving human capacity; as the light of the world, she is guiding what she has saved.

Foster Christian Institutions. — Let us beware, then, of trusting too much to mere civilization. This is a temptation to which we Americans are peculiarly exposed. Our peril is that we are trusting too much in our form of government, our material resources, our educational institutions; in a single word, our civilization. For recall those magnificent nations of antiquity, — Egypt, Greece, Rome. They were in a certain sense civilized, superbly civilized; but their civilization did not save them. They needed another kind of salt, the salt of Christian character; they needed another kind of light, the light of Christian example. No; our safety and progress depend not upon the Academy, noble as it is, but upon the Kingdom of God.

Let out your Light. - Let us beware then of an excess of modesty: —

> Men do not light a lamp and put it under the bushel, but on the lampstand; and it shines to all that are in the house. Thus let your

light shine before men, that they may see your good works, and glorify your Father who is in heaven. — *Matthew* 5 : 15, 16.

Yet there are some sons of the Kingdom who, through mistaken ideas of humility, keep themselves from shining, hiding their luminousness under some bushel of reserve instead of letting it stream forth on all around. It is only criminals or detectives on their track that need to use dark lanterns. It is the very nature and function of light to be radiant. Not that sons of the Kingdom are self-luminous. Nevertheless they have within themselves a great light, even the dayspring from on high. And the King's command is not "Shine," that no son of the Kingdom could do. But the King's command is, "Let the light within you shine forth," and this every son of the Kingdom can do. In fact, Christian character, and this just because it is Christian character, has the right to visibility. The Kingdom of God is the world's public property. So at least the apostle Paul felt, acknowledging himself to be debtor both to Greeks and to Barbarians, both to wise and to foolish. Let us not then conceal our light, hiding it under any bushel of timidity or inconsistency. Let our lives be lives openly, conspicuously, bravely Christian. So shall we be in very truth as a city set on a hill, whose light cannot be hid.

Sec. III. — The King's Law of Completion

Think not that I came to destroy the law, or the prophets; I came not to destroy, but to complete. For verily I say to you, till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law until all things come to pass. Whoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven; but whoever shall do and teach them, he shall be called great in the kingdom of heaven. — Matthew 5 : 17–19.

Completing the New King's Policy. — It is as though the King had said : —

Do not imagine that because I have come to found a new kingdom I have undertaken a revolution. I am loyal to the religion of our fathers. That religion in its essence will abide. You know that there are certain teachers among us who discriminate between the command-

ments, calling some great and some small. You know that the letter "jot" is the smallest letter in our alphabet; that the mark "tittle" is the smallest sign we attach to a letter to distinguish it from another having the same shape — a tiny, almost imperceptible mark or sign. Now I solemnly assure you that while heaven and earth last not one principle of the law or the prophets, even though it be in the judgment of the scribes as small as a "jot" or as tiny as a "tittle" shall fail, until all things come to pass. So far then am I from instigating a spirit of revolution that I declare that the man who breaks one of these so-called least commandments, or teaches men so, I myself will call him least in my kingdom. On the other hand, whoever does and teaches one of these so-called least commandments, him I will call great in my kingdom. Do not think then that in setting up my kingdom I propose destroying law or prophet. The truth is, I came not to uproot, but to fructify.

Completion, then, — not destruction, — is the new King's policy.

Yet Destruction was the Actual Issue. — And here a difficulty arises: Did not the issue show that it was the precise reverse of this which actually happened? Did not the new King himself, months after proclaiming this Mountain Code, when answering the ritual question about fasting, distinctly declare that the ancestral religion was an old threadbare garment, not to be mended by any Christian patching; that Mosaism was a worn-out skin-bottle, into which he declined to pour the new wine of his evangel? Was not the deacon Stephen, although a man full of grace and faith and power and the Holy Spirit, stoned to death for this very reason, namely, that he, as a champion of the new Kingdom had spoken blasphemous words against Moses and the temple and the law, declaring that this Jesus the Nazarene would destroy the holy place, and change the customs which Moses had delivered to them? Was not the Apostle to the Gentiles in an eminent sense the apostle of innovation and revolution, constantly declaring that the new Kingdom was no longer a kingdom of place and season and ceremony; no longer a matter of circumcision, and food, and feast, and new moons, and sabbaths, which were but a shadow of the things to come; the King himself having blotted out the Sinaitic bond written

in decrees that was against us, taking it out of the way, nailing it to his own cross, permitting it to share his sepulchre but not his resurrection? Is it not the very purpose of the Letter to the Hebrews to show that the Mosaic economy was but a transient arrangement, imposed until the time of reformation, that time of reformation being when God should set aside the covenant of the letter as an arrangement already waxed old and decayed, and substitute in its place a new, better, everlasting Covenant? Here, then, is our difficulty. How shall we reconcile the declaration of the King that he would not destroy with the declarations of his apostles that he did destroy?

Distinguish Mosaism as a Letter and as a Spirit. — Distinguish, then, between the old covenant as a letter and the old covenant as a spirit. The old covenant as a letter was a system of elaborate legislation, a matter of ordinances and rubric and minute ceremonial, prescribing exact directions about the tiniest details of daily life, — a regulation-religion of places, seasons, programmes, performances, in a word, a religion of letter. Nevertheless, in this religion of letter, there was, more or less, a religion of spirit. Not a precept, rite, type, was ordained for its own sake; each was ordained for the sake of what it involved, meant, carried. For example, how minute and rigid were the directions about building the tabernacle: its position, materials, size, divisions, furniture, etc. Yet how full of meaning, especially in the interpreting light of the new covenant, was every part of the tabernacle: brazen altar, laver, altar of incense, golden candlestick, vail, holy of holies, ark, tables of testimony, mercy-seat, Shechinah. So, too, with passover and day of atonement: how elaborate the ceremonial, how meaningful each detail! Mosaism was a vestment; but it vested a living body. This fact it is, namely, the spirit in the letter, which gave to Mosaism all the worth it had.

Mosaism as a Letter, Transient. — Now the old covenant, in so far as it was a religion of letter, was transient. As distinguished from the second and better covenant which

supplanted it, the old covenant was an institutional, preliminary affair, suited to an infantile age of the world, — a discipline of foods, drinks, various baptisms, ordinances of the flesh, imposed until a time of reformation or perfecting of things. It was at best but an educational economy, preparing the way for a diviner. The spiritual is not first, but the natural; then the spiritual. The Mosaic ritual was a kind of divine kindergarten, wherein the Jews, as being children, were under guardians and stewards, and taught in the elements, rudiments, A B C's of the world. And the method of instruction was emphatically by object-teaching, — by altar, laver, show-bread, vail, ark, mercy-seat. Hence the old covenant being in its very nature and function but introductory, it was in its very structure perishable. It was but a divine parenthesis in God's conduct of mankind — a divine intercalation bracketed between paganism and Christianity — in order to preserve the foreordained correspondence between the Redeemer's purpose and the Creator's goal. In the very nature of the case, then, the old covenant was but temporary.

Mosaism as a Spirit, abiding. — Nevertheless, the old covenant in so far as it was a spirit is abiding, as immortal as spirit itself. And mankind, under the Creator's law of "Excelsior," must unfold and grow. The kindergarten could not last forever. As in nature, so in grace — children grow into men. And what is essentially true for babe is essentially true for man. Professor Dana, of Yale University, tells us that —

> There is a oneness of law through space. The elements may differ in different systems, but it is a difference such as exists among known elements, and could give us no new fundamental laws. New crystalline forms might be found in the depths of space, but the laws of crystallography would be the same that are displayed before us among the crystals of the earth. A text-book on Crystallography, Physics, or Celestial Mechanics, printed in our printing-offices, would serve for the universe. — *Manual of Geology*, pp. 3, 4.

What the eminent savant says of the oneness of physical law through space we may say of the oneness of moral

law through time. The essential, constituent principles of morality, for example, obedience, trust, love, purity, righteousness, are as old as creatureship, equally true for all worlds and all eternities, as irreversible and indestructible as God's own throne. Heaven and earth shall pass away; but not one little iota of God's moral law, not one tiny tittle of the essential elements of the Old Testament morality shall ever pass away.

Sense in which Christ was Completer. — And now observe the sense in which the Mountain King was the completer of the law and the prophets. He completed them by quickening the spirit in the letter, — the germ in the husk, — unfolding all their essential moral potentialities from centre to every point in circumference. No antinomian was our King. He was the true evolutionist, evolving the spirit involved in the letter, developing the meaning enveloped in the symbol. That is to say, he fulfilled by filling-full, filling up and out the spirit in the letter to remotest margin. And he himself was alike fulfiller and fulfilment, completing all in his own person as well as in his own teaching. See how he fulfilled precept, for example, the law of love, loving his neighbor as himself, ay, more than himself. See how he fulfilled type, for example, the tabernacle, himself the true temple, the true holy of holies, the true ark of the covenant, the true mercy-seat. See how he fulfilled ritual, for example, the day of atonement, himself both sin-offering and scapegoat. See how he fulfilled prophecy, for example, Isaiah's prophecy concerning Immanuel, himself God-with-us. Thus did our King fulfil the law and the prophets. And he fulfilled law and prophet perfectly, just because he fulfilled, not the letter, but the spirit.

In fulfilling the Spirit he destroyed the Letter. — Nevertheless, in thus fulfilling the spirit our King did destroy the letter. For the letter was ordained, not for its own sake, but for the sake of what it contained. Let me illustrate from vegetable life. A seed, speaking in rough outline, consists of two parts, the embryo or germ, and

one or more surrounding seed-leaves called cotyledons. These cotyledons serve the purpose of protecting and nourishing the embryo. When the embryo germinates, it not only swells and bursts the skin or shell; it also absorbs more or less of the surrounding cotyledons, taking them into its own growing structure in way of nourishment. In other words, the germ in germinating destroys more or less the rest of the seed. It is a parable of the seed of the Kingdom, which is the word of God. The letter was the cotyledon, enclosing and protecting the spirit, which was the embryo. As such the old covenant served a most important end. But when the Son of man, in his own person and life and work, quickened and unfolded and fulfilled the spirit, the germinating embryo not only burst the skin or shell of the letter, but, so to speak, it absorbed the letter itself into its own growing volume, and so destroyed it as a letter. Christianity is Mosaism; but it is Mosaism absorbed, assimilated, transfigured. The law, or religion of the letter, was given through Moses; but grace and truth, or religion of the spirit, came through Jesus Christ.

Christ and his Apostles Accordant. — Here, then, is the key to the solution of our difficulty, the reconciliation of the seemingly opposite teachings of our King and his apostles. On the one hand, our King did not destroy the law or the prophets; he completed them by completing the spirit in the letter. On the other hand, our King did destroy the law and the prophets; for in completing the spirit in the letter he destroyed the letter itself. In other words, our King intensified and transfigured the truth by transcribing it from tables of stone and writing it on tables of heart. And so he has obtained a ministry more excellent than that of Moses in proportion as he is the mediator of a new and better covenant. He takes away the first, that he may establish the second. Thus did he fulfil an ancient and memorable prophecy: —

> Behold, the days come, saith Jehovah,
> That I will make a new covenant with the house of Israel and with the house of Judah:

Not according to the covenant that I made with their fathers
In the day that I took them by the hand to bring them out of the land of Egypt;
Which my covenant they brake,
Although I was an husband unto them, saith Jehovah.
But this is the covenant that I will make with the house of Israel
After those days, saith Jehovah;
I will put my law in their inward parts,
And in their heart will I write it;
And I will be their God,
And they shall be my people:
And they shall teach no more every man his neighbor,
And every man his brother, saying, Know Jehovah:
For they shall all know me,
From the least of them unto the greatest of them, saith Jehovah:
For I will forgive their iniquity,
And their sin will I remember no more. —*Jeremiah* 31: 31–34. Compare *Hebrews* 8: 8–12.

Make Allowance for Old Testament Saints. — In light of our King's law of completing we see, first, that we ought to make allowance for Old Testament worthies. For, although the Old Testament morality was of divine origin, yet the Old Testament was not all of the divine morality. Do not look then in Mosaism for a perfect system of ethics. Although the principles of morality are universal and eternal, yet they may in a given age be in a rudimental, embryonic state. In fact all living things begin in embryo. It is true of plants, of animals, of men, of nations, of histories, of sciences, of ethics. It is eminently true of the Old Testament morality. Five times does the New Testament speak of Mosaism as στοιχεῖα, an arrangement of mere rudiments, alphabetical instructions.[1] Here is the real solution of such otherwise unaccountable characters as Lot, Jacob, Aaron, David, Jonah. As compared with ourselves, they were taught in infant schools, learning their A B C's. And here we have the key to our King's remarkable saying: —

Verily I say to you, Among those that are born of women there has not risen a greater than John the Baptizer. But the least in the kingdom of heaven is greater than he. —*Matthew* 11: 11; *Luke* 7: 28.

[1] See *Galatians* 4: 3, 9; *Colossians* 2: 8, 20; *Hebrews* 5: 12.

The least privileged Christian is in point of privilege greater than the most privileged Jew. We Christians have an altar whereof Jews who serve the tabernacle have no right to eat.

True Method of Reform. — Again, we see the true method of reform. The new King in setting up his Kingdom did not write his constitution on blank parchment; he but followed out and expanded the hints of the Old Testament, completing law and prophet. It is a great lesson for us in projecting and executing our reforms. For the present has ever grown out of the past; the future is ever growing out of the past and the present. The better is always rooted in what has been good. And so it comes to pass that all true reform is not so much a re-gress as a pro-gress, unfolding along the axis of growth. The forgetfulness of this is the mistake into which some of our overzealous reformers are apt to fall. Let our motto be this: Completing, not destroying; transfiguration, not annihilation. Our King came not to destroy, but to complete. He abolishes nothing but sin.

Christ the Universal Completer. — Once more, Jesus Christ is the sphere of all completion of whatever kind. He not only completes the law and the prophets as written in Scripture; he also completes the law and the prophets as written in nature. He himself is the fountain, arena, meaning, final cause of all things from atom to vastest star, being in himself nature's origin, nature's means, nature's goal. The centre of gravity and pivot for the universe, he yet fills all things; raying out along every possible radius to utmost periphery; or, to use Pascal's striking paradox, his "centre is everywhere, his circumference is nowhere." Again, Jesus Christ completes the law and the prophets as written in man himself. He fulfils, that is, fills up and out, for example, the laws of conscience; the propheeies of affections; the hints of instincts; the suggestions of capacities. No man knows what is in him, what august range of moral capacity, what countless possibilities of unearthly music, until the

Spirit of the living God in the person of his incarnate Son comes down to him as to one of heaven's own organs, and, touching ten thousand keys of the soul, awakens myriad varieties of celestial melodies. Jesus Christ is the completer of every human potentiality. And so it comes to pass that he himself is the end of the law for righteousness to every one that believes. Mankind sprouts, grows, leaves, branches, flowers, fruits, produces in the Lord of the Basileia.

Sec. IV. — The King's Law of Righteousness

For I say to you, that unless your righteousness shall exceed that of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven. — Matthew 5 : 20.

Righteousness of Ordinance. — Do not infer from these words that our King regarded the scribes and Pharisees as bad men. Quite far from it. His very language concedes to them a certain kind of righteousness. They were, at least according to the Mosaic and the contemporaneous standard of morality, upright, exemplary citizens, paragons of morality, in an eminent sense the church-members of antiquity, obeying the letter of the law in all exactitude of literalness. Saul of Tarsus, himself a Pharisee after the strictest sect of his religion, declares that as to the righteousness which is in the law, he was blameless. Doubtless there were many in his age like him, at least outwardly; like Zacharias and Elisabeth, they were righteous before God, walking in all the commandments and ordinances of the Lord blameless. And yet, in spite of all this blamelessness, the Nazarene completer of the law and the prophets, in proclaiming the fundamental principles of his Kingdom, turns to his disciples of the Mountain, and declares: —

I say to you, that unless your righteousness shall exceed that of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

Obeying the letter of the law, the scribes and Pharisees somehow failed to fulfil it. For, observe, it is not a con-

trast between righteousness and no righteousness; neither is it a contrast between the righteousness of works and the righteousness of faith, as St. Paul uses these phrases. But it is a contrast, on the one hand, between the righteousness of the law as the scribes expounded it and the Pharisees illustrated it; and, on the other hand, the righteousness of the law as the Lord of the Kingdom unfolded and fulfilled it. Notwithstanding the scrupulous moralities of the scribes and Pharisees, how pitiable their narrowness, puerility, bigotry, cant; pygmies in giant things and giants in pygmy things; punctiliously tithing mint and anise and cummin and dill, but passing over the weightier matters of the law, — justice, mercy, faith, and the love of God; compassing sea and land to make one proselyte, but angered that a paralytic of thirty-eight years should be healed on the Sabbath-day; recoiling with horror from entering the palace of a Gentile procurator lest they might contract passover defilement, but ruthlessly bartering Jesus the life-giver for Barabbas the life-taker. Verily the letter kills.

Righteousness of Character. — On the other hand, our King demands inward righteousness, the righteousness of personal character. The keynote of his royal manifesto, occurring nearly midway in it, is this: —

> Ye therefore shall be perfect, as your heavenly Father is perfect. — *Matthew* 5 : 48.

Thus setting before us heavenly perfectation as the goal of life, our King also sets before us the means of attaining that goal. Carrying God's law into the inmost recesses of the heart, demanding a character which from centre to circumference, along every possible radius of thought and purpose and feeling, shall be absolutely perfect before the All-seeing, this Mountain Code is the most intensely ethical and at the same time the most intensely religious of Constitutions. In fact, instead of recognizing the vulgar distinction between morality and religion, it fuses them into one. According to the Mountain King, religion is

morality looking Godward, and morality is religion looking manward. You tell me indeed that there is no "gospel" in this Royal Code; and this because it contains no such words as "atonement," "propitiation," "blood," and the like. As though these and such as these were themselves the gospel, instead of being the blessed signs and proofs of it! No; the glorious gospel of the blessed God is precisely this: Sinful man can become holy man, perfect as his heavenly Father is perfect. If this is not a gospel, — a very evangel, good news, — pray tell me what you mean by glad tidings. Yes; the Son of God came down into the world to save men by perfecting them before God. To this end even the vicarious death on the cross was but instrumental. We are saved indeed through the blood of Jesus Christ, and we can be saved in no other possible way. If there is anything that can revolutionize a human being, it is the thought that the infinitely just God loved him amid all his guilt, and loved him so intensely, that in order to save him he gave his only-begotten Son to a cross. Herein is love, herein its culmination and proof and very definition, not that we loved God, but that God loved us, and sent his Son to be the propitiation for our sins. This love of God — a love which could have its righteous way only at cost of manger and grave — is the conquering force which is reclaiming revolted mankind to its allegiance. Listen to the Divine King as he exclaimed: —

I, if I be lifted up from the earth, will draw all men to myself. — *John* 12 : 32.

What water is in the physical world, that Christ's blood is in the spiritual world; it is the celestial solvent which is dissolving the flint of our petrified moral nature, loosening the incrustations of evil habits and adamantine depositions of continuous sinnings, freeing the imprisoned potencies of our heaven-born capacities, thus preparing the way for restoring the blurred lineaments of the divine image and likeness. Practically speaking, we are saved, that is, our characters are made righteous before God,

through blood. If this does not melt and change and save us, nothing will and nothing can. "The gates of Paradise open stand on Calvary." Yes, I admit that there is no "gospel" in this Mountain Code; and there is no gospel in it because all gospel ends in it as being the final, dazzling goal of all moral possibility. Let mankind obey this Constitution of the Mountain perfectly, and mankind will be perfected, redemption completed, heaven begun. Eternity itself will be compact with its outcome.

Sec. V. — The King's Law of Anger

Ye have heard that it was said to those of old, Thou shalt not kill; and whoever kills shall be in danger of the judgment. But I say to you, that every one who is angry with his brother, shall be in danger of the judgment; and whoever shall say to his brother Raca, shall be in danger of the council; and whoever shall say Thou fool, shall be in danger of hell fire. — Matthew 5 : 21, 22.

It is the King's law of anger. In studying it, consider, —

Christ's Exposition of the Sixth Commandment. — The King's interpretation of the Sixth Commandment.

There are two ways of regarding the law against murder.

The Rabbins' Definition of Murder. — First, the way in which the scribes and Pharisees regarded it. They understood and expounded it as a letter; a matter of outward conduct belonging to the domain of the senses; a statute for the security of life and limb; in short, a civic ordinance for the peace and welfare of society. Thus regarding it, the scribes and Pharisees were faultless touching the law against murder. What though they allowed any amount of verbal vituperation, tirelessly interjecting their talk with exclamations of "Blockhead! Fool!" Surely there was no murder in that. What they sternly forbade was the overt act of murder. Thus, touching the letter of the Sixth Commandment, they were "righteous," obeying it in all strictest exactitude. And yet the Lord of Righteousness told his disciples that unless their righteousness exceeded that of the scribes and Pharisees, they could in no wise enter into his Kingdom.

Christ's Definition of Murder. — Secondly, the way in which the Lord of the Kingdom himself defined murder.

But I say to you, that every one who is angry with his brother shall be in danger of the judgment; and whoever says to his brother, Thou simpleton! shall be in danger of the Sanhedrin; and whoever says, Thou fool! shall be in danger of hell fire.

Each clause of the King's law against murder demands comment.

"*But I say to you.*" — "But I say to you." How imperial the dignity with which this uncrowned monarch from Nazareth plants himself in open opposition to the rabbins, joining issue not so much with Moses as with the official interpreters of Moses, boldly overturning the misinterpretations of centuries: "Ye have heard that it was said to those of old. But I say to you." Not that he undertakes to amend the Mosaic statute by way of supplement; he simply expounds the Mosaic statute, unfolding the spirit in the letter; and so he truly completes it, for he came not to destroy the law or the prophets, but to fulfil.

Angry with his Brother. — "Every one who is angry with his brother." Does the King then forbid all anger? Certainly not. His own apostle Paul expressly commands, "Be ye angry and sin not." For the wrath-faculty is one of the constituent faculties which the Creator himself has implanted in our moral nature. In fact, it is a positive sin to look, for example, on a scene of injustice, or oppression, or cruelty to man or beast, and not feel angry. How often did such scenes arouse the anger of earth's one Perfect Man! For instance: Do the Pharisees of Capernaum complain that he has healed the man with the withered hand on the Sabbath? He looks round about on them with anger, being grieved at the hardening of their heart. Do the disciples, in the spirit of an officious and stupid reverence, rebuke the fond parents of Perea for bringing their little ones to him that he may put his hands upon them and bless them with his prayer? He is moved with indignation. In fact, nothing angered him more than pre-

tentious morality or icy cant; and this just because he was perfect. Just wrath — what is it but love itself at white heat? I know no expression in the Bible more awful than this, "The wrath of the Lamb." I am less afraid of the anger of the Lion of the tribe of Judah than of the wrath of God's Lamb. What, then, is the anger which our King forbids? Evidently unreasonable, protracted, revengeful anger. Let us get a hint of our King's meaning from that saying of his apostle which I have just quoted: —

> Be ye angry and sin not; let not the sun go down upon your anger, neither give room to the Devil. — *Ephesians* 4: 26, 27.

What though your anger over a scene of wrong is instinctive and just? Do not brood over it, incubating anger into malice, "nursing the wrath to keep it warm." Let not the sun go down upon your wrath, lest in nursing your wrath you give place to the Devil.

"*Crisis*," "*Sanhedrin*," "*Gehenna*." — "Shall be in danger of the judgment," "the council," "the hell of fire." The phraseology was Jewish. The "judgment" was the local court. The "council" was the Sanhedrin. The "hell of fire" was the fire in the hideous gorge on the south of Jerusalem, variously called Hinnom, Tophet, Gehenna. But although the King's phraseology was Jewish, his meaning is for all men and for all time. "Crisis," "Sanhedrin," "Gehenna of fire," — these are but symbols of a fate intensely fiercer, even the second death: —

> In such indexes, although small pricks
> To their subsequent volumes, there is seen
> The baby figure of the giant mass
> Of things to come at large.
>
> — *Troilus and Cressida*, I, 3.

What our King teaches then is this: Whoever stays angry with his brother is in danger of the eternal death. That is to say, causeless or persistent anger, whether expressed or unexpressed, is virtual murder, and as such exposes him who cherishes it to the doom of the everlasting Gehenna. Does this seem to be an extreme interpretation

of the great King's saying? Listen to the disciple whom Jesus loved, even him who himself was the apostle of love: —

> Every one that hates his brother is a murderer: and you know that no murderer has eternal life abiding in him. — 1 *John* 3: 15.

Murder a State rather than an Act. — We see, then, how intensely radical is Christ's interpretation of the Mosaic law against murder. According to our King, murder is not a matter of outward act, but of inward feeling; not a question of standing before the community, but of character before the All-seeing. For no murder was ever committed which did not begin in the heart: —

> From within, out of the heart of man, come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings, wickednesses. — *Matthew* 15: 19; *Mark* 7: 21, 22.

And in thus looking at the germ rather than at the fruit Jesus Christ proved himself to be a philosopher indeed. A moment's reflection will convince us of the difference between single, deliberate acts of volition and the general current or tendency of the moral life; of the former we are conscious; of the latter we are not conscious, except as our attention is particularly directed to it. And yet it is the latter which originates or is the basis of the former. To illustrate: A deliberately, with malice prepense, shoots B and kills him. Suppose we are to sit in moral judgment on the case, and try to ascertain the actual guilt of the transaction as that transaction appears before the All-seeing. If I mistake not, we shall find here two distinct elements of guilt. First, there is the deliberate volition, the conscious criminal intent to murder. And, secondly, there is the nature capable of originating and harboring such an intention. Beneath the surface of acts, passions, intentions, volitions — things of which this murderer was conscious — there is a deep undercurrent of guilt, a profoundly criminal nature or tendency, of which he may or may not at any given instant have been conscious. Our verdict then, after a thorough investigation of the moral

elements of the case, will be this: Guilty as this man is in that he intended to murder, he is still guiltier in that he has a nature which is capable of giving birth to such an intention. Judging him in the forum of God's vision, where sin is surveyed, — not as fruit, but as germ; not as it seems, but as it is, — we feel that the chief element of this man's guilt lies, not in his intent to murder, but in his having a nature capable of originating and cherishing a murderous intent. That is to say, the murder lay neither in the pistol, nor in the hand that fired the pistol, nor even in the volition that directed the hand that fired the pistol; the murder lay in the nature capable of the volition to move the hand to fire the pistol. We feel that in God's judgment it would have but little difference whether the man had actually committed the murder or not. In God's sight the murder was in the nature; and this before the man himself became conscious of it through his murderous desire, purpose, deed. If, then, every one who is angry with his brother is a murderer, how many embryo assassins there are all around us; ay, perhaps in our own bosoms!

Sec. VI. — The King's Law of Reconciliation

If therefore thou art offering thy gift at the altar, and there rememberest that thy brother has aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, while thou art with him in the way; lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say to thee, Thou shalt in no wise come out thence, till thou hast paid the last farthing. — Matthew 5 : 23–26.

It is the King's law of Reconciliation. In studying it, note his twofold application of the law: first, to the religious sphere; and, secondly, to the secular sphere.

Application to the Religious Sphere. — And, first, his application to the religious sphere: —

If therefore thou art offering thy gift at the altar, and there rememberest that thy brother has aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to the brother, and then come and offer thy gift. — *Matthew* 5 : 22, 23.

The Phraseology Jewish. — The phraseology is Jewish, taken from the temple ritual. The worshipper was to bring his lamb into the outer court, where he was to wait till the priest could receive it and slay it in the inner court. It was indeed a time of solemn suspense, the interval between the arrival of the worshipper and the priest's acceptance and offering of his gift. Surely, nothing but the most pressing necessity would justify the worshipper in withdrawing before his oblation had been offered. And such a necessity our King hints is possible. And what is it? News of sudden death in the family? No; simply the sudden remembrance coming to the worshipper that his brother was alienated from him: —

> If thou art offering thy gift at the altar, and there remembrest that thy brother has aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.

In other words, do not stand on the order of the ritual, go instantly, first of all make peace with your brother, and then come back and complete your sacrifice. It is the King's echo of Jehovah's saying by the mouth of his prophet: —

> I desire mercy, and not sacrifice;
> And the knowledge of God more than burnt offerings. — *Hosea* 6: 6.

Ritual is good, but forgiveness is better.

But the Meaning Human. — But, although the King's phraseology is taken from Hebrew life, yet his meaning is for all lands and all times. No act of worship, however devout, can possibly take the place of brotherly love. If this is wanting, all other service, however perfect, is vain, and worse than vain. God loves sacrifice, that is, acts of worship; but he loves mercy more.

> Wherewith shall I come before Jehovah,
> And bow myself before the high God?
> Shall I come before him with burnt offerings,
> With calves of a year old?
> Will Jehovah be pleased with thousands of rams,

With ten thousands of rivers of oil?
Shall I give my firstborn for the sin of my soul?
The fruit of my body for the sin of my soul?

He has shewed thee, O man, what is good;
And what does Jehovah require of thee,
But to do justly, and to love mercy,
And to walk humbly with thy God? — *Micah* 6:6–8.

What avails it that we are faithful in the discharge of every churchly duty; that we have our altar in the sanctuary, in the family, in the closet; that we punctually bring in every tithe, and duly offer every prescribed lamb, — what avails all this, if we are conscious that there is in all the world one human being with whom we are not on good terms? So long as we feel estranged from him, or even suspect that he feels estranged from us, and we make no effort to recover his friendship, God will reject both our sacrifice and ourselves. For our own feelings toward others God takes as the standard of his own feelings toward us.

Our Father who art in heaven, Forgive us our debts, as we also have forgotten our debtors. For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. — *Matthew* 6:9–15.

At the altar we beg for mercy; at the altar let us show mercy. Recall our King's parable of the Unforgiving Servant, a parable suggested by Peter's quite natural question: —

Lord, how often shall my brother sin against me, and I forgive him? Until seven times?

Jesus says to him, I say not to thee, until seven times, but until seventy times seven. Therefore is the kingdom of heaven likened to a king, who wished to make a reckoning with his servants. And when he had begun to reckon, there was brought to him one who owed ten thousand talents. But as he was not able to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down and prostrated himself before him, saying, "Have patience with me, and I will pay thee all." And the lord of that servant, moved with compassion, released

him, and forgave him the debt. But that servant went out, and found one of his fellow-servants, who owed him a hundred denaries: and laying hold of him he began to choke him, saying, "Pay what thou owest." So his fellow-servant fell down and besought him, saying, "Have patience with me, and I will pay thee." And he would not; but went and cast him into prison, until he should pay that which was due. So his fellow-servants, seeing what was done, were exceedingly grieved, and came and stated to their lord all that was done. Then calling him to him, his lord says to him, "Thou wicked servant: I forgave thee all that debt, because thou besoughtest me. Shouldest not thou also have had pity on thy fellow-servant, as I too had pity on thee?" And his lord was angry, and delivered him to the tormentors, until he should pay all that was due to him. So also will my heavenly Father do to you, if ye forgive not every one his brother from your hearts. — *Matthew* 18: 21–35.

Fineness of Christ's Mandate. — And observe the fineness of our King's mandate. It is not, "If thou hast aught against thy brother;" but it is, "If thy brother has aught against thee." What though the estrangement is altogether on his part? Wait not for him to come to you. Take yourself the initiative; try to get him reconciled to you; be not content with simply abstaining from anger; be yourself a positive peacemaker; and do this first of all, "hastening with your heart as well as your feet." So doing, you may gain your brother. At all events, your very attempt will show that you yourself are reconciled to him. Then you may come back to your altar, and complete offering your gift. First mercy, then sacrifice. You cannot possibly do right before your God till you have felt right toward your brother.

Bearing on the Holy Communion. — We see then how absurdly, not to say wickedly, those act who stay away from the Holy Communion because others with whom they are not on good terms come to it. It is not the condition of others — it is our own condition — which settles the question whether we have the right to come to the Lord's altar or not. If we refuse to come to his table on account of our brother, that very refusal shows that we ourselves are unworthy to partake of the symbols of our Saviour's dying love. He, the mighty King, has laid down his life for us his foes: shall we decline to commemorate that

infinite love by refusing to eat with a brother and fellow-heir?

Application to the Secular Sphere. — Our King's second application of his law of reconciliation is to the secular sphere: —

> Agree with thine adversary quickly, while thou art with him in the way; lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say to thee, Thou shalt in no wise come out thence, till thou hast paid the last farthing. — *Matthew* 5 : 25, 26.

Reconciliation: not Litigation. — The phraseology is taken from ancient law-processes. It recalls a similar subsequent saying in Peræa: —

> When thou art going with thine adversary before the magistrate, on the way give diligence that thou mayest be delivered from him; lest he drag thee to the judge, and the judge will deliver thee to the exactor, and the exactor cast thee into prison. I say to thee, thou shalt not come out thence, till thou hast paid even the last mite. — *Luke* 12 : 58, 59.

That is to say: Take pains to have your difficulty speedily adjusted. And this for several reasons. First, quarrels are apt to be intensified by delay; there is no such nurse and adjutant of alienation as brooding procrastination. Again, you are by no means always sure what the verdict will be. A secret, unconscious, powerful bias toward self warps every man's judgments concerning himself. You may feel sure that you are right. But the Master of Proverbs long ago said: —

> He that pleads his own cause first seems just;
> But his neighbor comes and searches him out. — *Proverbs* 18 : 17.

Far better then it is to make terms with your enemy at once; and this even though the legal process has already been invoked. Agree with your adversary swiftly, even while you are on the road with him. Once more, the spirit of the New Testament — the very genius of the Kingdom of God — is against lawsuits. Our King's remedy for misunderstandings is not litigation, but reconciliation; not law, but love. A robust, heroic, muscular morality is this.

But I shall recur to this later on. Meanwhile let me say that what society needs is not more jurisprudence, but more Christianity. Let scribes and Pharisees, sticklers for the letter, go to law if they please. Our righteousness must exceed theirs; otherwise we cannot enter into the Kingdom of God.

Sec. VII. — The King's Law of Chastity

Ye have heard that it was said, Thou shalt not commit adultery. But I say to you, that every one who looks on a woman, to lust after her, has already committed adultery with her in his heart. . . . And it was said, Whoever shall put away his wife, let him give her a bill of divorce. But I say to you, that every one who puts away his wife, except for the cause of fornication, makes her commit adultery; and whoever marries her when put away, commits adultery. — Matthew 5 : 27, 28, 31, 32.

Christ's Exposition of the Seventh Commandment. — Thus does the Lord of all vision, in the sublime austereness of an infinite chastity, step behind all legislation and overt act, and, as in the case of his interpretation of the law against murder, plant himself amid the secrets of the inner life, and lay his scorching finger on the primal, elemental germ of all impure feeling. How different our King's teaching here from that of the ancient scribes and Pharisees; and, for that matter, the teaching of some modern paragons of a conventional morality. Those expounded and these expound the seventh commandment letter-wise; Jesus expounds it spirit-wise, declaring that the guilt of breaking the seventh commandment lies not in the outward act, but in the inward unchaste feeling. Thus does he in very truth fulfil the law, his righteousness infinitely exceeding the literal righteousness of the blameless scribes and Pharisees. Verily,

> The word of God is living, and effective, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, of both joints and marrow, and is a discerner of the thoughts and intents of the heart. And there is no creature that is not manifest in his sight; but all things are naked and laid bare to the eyes of him with whom we have to do. — *Hebrews* 4 : 12, 13.

Who, then, of us may not well tremble? For, thus interpreted, who of us has not broken the seventh commandment? Ah, if Moses, the lawgiver, was so terrible, how much more terrible is Jesus, the law-fulfiller! And here I stay my words concerning this point. The King's exposition of the seventh commandment is so divinely simple that wayfaring men, yea fools, need not err therein.

Sec. VIII. — The King's Law of Self-denial

And if thy right eye is causing thee to sin, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members perish, and not thy whole body be cast into hell. And if thy right hand is causing thee to sin, cut it off, and cast it from thee; for it is profitable for thee that one of thy members perish, and not thy whole body go away into hell. — Matthew 5 : 29, 30.

The Body the Sphere of Character. — It is our King's law of self-denial. The phraseology is taken from the sphere of our body-life. And most justly. For, philosophize and refine as much as we please, all souls, even the most ethereal, live, and, so long as the present constitution of things lasts, must perforce live in the body and by means of the body. Our bodily senses — seeing, hearing, touching — are the hinges of the soul, on which character turns to and fro, in and out; they are the inlets and outlets of two worlds, the world without and the world within. It is literally true that a man without senses is a man without sense, actual or possible. Nor is there in this anything necessarily degrading. Matter is not in itself evil. That is a pagan notion, bequeathed to us from an immemorial antiquity, of which Christendom, even at this late day, has but partially succeeded in ridding herself. No; matter is not inherently evil. On the evening of the sixth day of the creative week, the Maker of heaven and earth saw all that he had made, and, behold, it was very good. And had man continued sinless, his body would ever have continued to be the natural instrument of all that is divinely pure and lovely.

Specially of Sinful Character. — Alas, according to the

story of Eden, man fell, and in falling brought down all nature with him: —

> Earth felt the wound; and Nature from her seat,
> Sighing through all her works, gave signs of woe,
> That all was lost. — *Paradise Lost*, I.

Nor can there be a sadder evidence of this than the simple fact that our bodily senses, which our Creator bestowed on us as means of honoring him, are so often actually used as means of dishonoring him. For example, how often does the eye, instead of gazing on that glory of God which the heavens declare and that handiwork of his which the firmament shows, gloat over sensuous sketches of dissolute artists! How often does the ear, instead of listening to the speech which day utters unto day and that knowledge which night shows unto night, listen to the song of the ribald and the sneer of the scoffer! How often does the tongue, instead of speaking of the glorious majesty of God's kingdom and uttering abundantly the memory of his great goodness, blurt blasphemy against him! How often does the hand, instead of feeding the hungry and clothing the naked, wield the slanderer's pen or the assassin's dagger! How often does the foot, instead of walking to the house of God with the multitude who keep holy-day, visit the haunts where virtue is an outlaw and wickedness holds orgies! How true it is that sin has conquered the entire man, — spirit, soul, body, — inverting the order of nature, or, rather turning her order into disorder, upsetting man's primal equilibrium, setting the members of his body at war against the members of his mind, prostituting the spiritual into the carnal, that is, the fleshly! And it is just because sin has so prostituted the body-side of our nature that the Mountain King takes his illustrations of self-denial from the sphere of our body-life. If thy right eye or thy right hand is causing thee to sin, pluck out the eye, cut off the hand, cast them from thee!

Not a Literal Excision. — Not that the mandate is to be taken literally. For, first, the bodily senses are not in

themselves guilty. They are only the organs of guilt, the inlets of temptation, the outlets of surrender. When then, in the reign of the Bloody Mary, Thomas Cranmer, Archbishop of Canterbury, was led to the stake, and, raising the hand which in a moment of weakness had subscribed to the dogmas of the Papal Supremacy and the Real Presence, exclaimed, "This unworthy hand hath offended!" and then, thrusting that hand into the flames of the fagots, Cranmer did an act which, in spite of all my reverence for him as one of the noble army of martyrs, I cannot but feel was unworthy of an educated conscience. Cranmer's hand was no more to be blamed for having subscribed to the doctrines of Rome than it was to be praised for having transcribed the Four Evangelists. The guilt was not in the hand; the guilt was in the soul that wielded the hand.[1] Again, to pluck out the bodily eye or cut off the bodily hand does not relieve the moral difficulty. For, suppose the mandate were to be literally carried out, — all mankind becoming eyeless, earless, tongueless, handless, footless, — think you all sin would be abolished? Many a man has committed murder whose hand was at the same time locked in paralysis; many a woman has committed adultery whose eye was at the same time veiled by cataract. No; a literal excision would not remove the difficulty. Once more, the bodily organs are, as we have seen, but the instruments of the soul's operations, indispensable, at least while we are in this world, to the soul's activities. In fact, we are expressly bidden to glorify God in our bodies as well as in our spirits; for both are alike his. But how can I glorify God in my body if I have no eyes to see his glory, no ears to hear his word, no tongue to speak his praise, no hands to do his will, no feet to move toward his throne? Evidently our King means something far deeper than mere bodily amputation.

But a Spiritual. — What then does our King mean? Simply this; according to a very common figure of

[1] It is painful to recall that the ardent Origen, in much the same spirit, literally carried out the suggestion hinted in *Matthew* 19: 12.

speech, he puts the eye or organ of seeing for the thing seen; the hand or organ of doing for the thing done — the eye being the passive side of our nature, the hand the active. It is as though our King had said: —

If that which your eye sees or your hand does, occasions you to sin either against others or against yourself, then renounce that thing so thoroughly that it shall become to you as though it were annihilated.

"Innocent" Things may be Perilous. — And, observe, that the thing which thus occasions sin may be in itself perfectly innocent. It occasions us to sin simply because we ourselves are sinful. For there is a sense in which it is fearfully true that we create the moral world in which we live. To the pure all things are pure; but to the impure nothing is pure. Not that which goes into a man defiles him, but that which comes out of the man, this defiles him. Our sinfulness infects our surroundings; so that, to use expressions suggested by the Mosaic ritual, our very garments and dwellings, otherwise clean and healthful, catch the contagion of our leprosy. Thus many a thing, innocent in itself, becomes to us an occasion of guilt. And our King's command is that whatever tempts us to sin must be sacrificed at any and every cost. A hard lesson this! But who shall teach us if it is not mankind's lawgiver and judge?

Not Asceticism, but Self-denial. — This, then, is our King's law of self-denial. Not self-denial for self-denial's own sake, as though it were meritorious in itself; that is the mistake of those who subject themselves to ordinances, such as "Handle not, nor taste, nor touch," which things, having a show of wisdom, in will-worship, humility, and neglect of the body, are of no value, ministering to the satisfaction of the flesh. This was the morbid asceticism which St. Stylites exhibited when, in the spirit of ostentatious humility and self-denial, he lived exposed to all vicissitudes of weather, day and night, summer and winter, for thirty years on the top of a column sixty feet high and four feet thick. No; our King's law of self-denial is not asceticism for its own sake; but self-denial

for the sake of moral discipline or rectification of personal character.

Christ's Reason for Self-denial. — And so we pass to the reason which our King assigns for his severe prescription: —

> For it is profitable for thee that one of thy members perish, and not thy whole body be cast into hell. — *Matthew* 5 : 29.

Later on in Capernaum our King assigns the same reason and with still greater particularity and emphasis: —

> If thy hand or thy foot causes thee to stumble, cut it off, and cast it from thee; for it is good for thee to enter into life maimed or halt, rather than having thy two hands or two feet to be cast into the eternal fire. And if thine eye causes thee to stumble, pluck it out, and cast it from thee; it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into the hell of fire, where their worm dies not, and the fire is not quenched. — *Matthew* 18 : 8, 9; *Mark* 9 : 43–48.

The Phraseology Jewish. — The phraseology is Jewish. The word here translated "hell" is "Gehenna," the Greek word for the Valley of Hinnom, which was a deep ravine on the south of Jerusalem, sometimes also called Tophet. In this ravine of Hinnom or Gehenna, during the reigns of the idolatrous Ahaz and Manasseh, parents had offered their children in fiery sacrifice to the Phœnician god Molech. In consequence of these horrid abominations, the pious King Josiah "defiled the valley," that is, pronounced it ceremonially unclean by strewing it with human bones. It afterward became the receptacle, not only of the refuse and offal of the city, but also of the carcasses of animals and executed felons; and, according to some accounts, fires were kept constantly burning in the valley to consume the garbage and relics. At all events, even so early as the times of "the second Isaiah," this valley of Hinnom or Gehenna had become the type of that coming world of punishment which awaits the reprobate, whose worm dies not, whose fire is not quenched.

But the Meaning Human. — Thus our King himself uses it; for, although his language is Jewish, his meaning is for all lands and all times. As he would not have us take the

plucking out the eye or the cutting off the hand literally, but spiritually; so he would not have us take the casting of the whole body into Gehenna literally, but spiritually. It is as though our King had said: —

Whatever occasions you to sin, no matter how innocent in itself, renounce it instantly and wholly, even though it pains you as much as the plucking out an eye or the cutting off a hand: for it is better to endure partial loss in this world than total loss in the next: eternity is longer than time. This then is the choice before you — self-indulgence here and remediless destruction there; or self-denial here and perfect salvation there.

In other words, it is a simple, practical question of profit and loss, a question which every business man can appreciate. It is the prologue of the King's own fuller declaration a few months later: —

If any man would come after me, let him deny himself, and take up his cross daily, and follow me. For whoever would save his life shall lose it; but whoever shall lose his life for my sake and the gospel's the same shall save it. For what is a man profited, if he gain the whole world, and lose or forfeit his own life? For what should a man give in exchange for his life? — *Matthew* 16: 24–26; *Mark* 8: 34–37; *Luke* 9: 23–25.

That is to say, Better lose this world if by losing it we gain the next. Sharp language this for One whose name is Love. But who shall command the citizens of the Basileia if it is not the King himself?

Sec. IX. — The King's Law of Oaths

Again, ye have heard that it was said to those of old, Thou shalt not swear falsely, but shalt perform to the Lord thine oaths. But I say to you, Swear not at all; not by the heaven, because it is God's throne; nor by the earth, because it is his footstool; nor by Jerusalem, because it is the great King's city. Nor shalt thou swear by thy head, because thou canst not make one hair white or black. But let your word be, Yea, yea, Nay, nay; and that which is more than these is from the evil one. — Matthew 5: 33–37.

Rabbinic Misinterpretation of Law of Oaths. — In studying these words, glance first at the rabbinic misinterpretation of the law of oaths: —

Ye have heard that it was said to those of old, Thou shalt not swear falsely, but shalt perform to the Lord thine oaths. — *Matthew* 5 : 33.

This saying seems to blend reminiscences of several Mosaic statutes, for example: —

Thou shalt not take the name of Jehovah thy God in vain. — *Exodus* 20 : 7.

Ye shall not swear by my name falsely, so that thou profane the name of thy God; I am Jehovah. — *Leviticus* 19 : 12.

When a man vows a vow to Jehovah, or swears an oath to bind his soul with a bond, he shall not break his word; he shall do according to all that proceeds out of his mouth. — *Numbers* 30 : 2.

When thou shalt vow a vow to Jehovah thy God, thou shalt not be slack to pay it: for Jehovah thy God will surely require it of thee; and it would be sin in thee. — *Deuteronomy* 23 : 21.

Now the scribes in interpreting these Mosaic statutes had resorted to all sorts of sophistry. For example, they taught that, so long as men did not use the express name of God in their oaths, these oaths were not religiously binding. Thus Maimonides, the famous rabbi and systematizer of Jewish traditions, says: —

If any one swears by heaven, by earth, by the sun, etc., although it is the intention of him who swears in these words to swear by him who created these things, yet this is not an oath; or, if one swears by one of the prophets or by one of the books of Scripture, although it is the purpose of the swearer to swear by him who sent that prophet or who gave that book, nevertheless this is not an oath. — MAIMONIDES.

It is not strange then that under such teachings by the authorized expounders of the law the Jewish people should have become terribly addicted to profanity. Swearing became to them almost as natural as breathing. Accordingly, I do not wonder that when Peter in a moment of weakness and fright denied his Master he fell back into his old Jewish habits, and began to curse and swear, saying, "I know not this man of whom ye speak." But the point in the rabbinic misinterpretation of Moses was this: Oaths are allowable, if the name of God be not expressly mentioned.

Christ's Law of Oaths. — And now observe how the Lord of the Kingdom interprets the law of oaths: —

But I say to you, swear not at all; not by the heaven, because it is God's throne; nor by the earth, because it is his footstool; nor by Jerusalem, because it is the great King's city. Nor shalt thou swear by thy head, because thou canst not make one hair white or black. But let your word be, Yea, yea, Nay, nay; and that which is more than these is from the evil one. — *Matthew* 5: 34-37.

Question of Legal Oaths. — And here an important question rises: Does our King mean to forbid all oaths of every kind? For example, does he mean to forbid judicial oaths? Waldenses, Anabaptists, Mennonites, Moravians, Quakers, answer, "Yes." It is a grave question for one who professes to take Jesus for his King to answer. Let us then examine it thoughtfully.

Observe then precisely the abuse which the Lord of the Kingdom is here correcting. The scribes, as we have seen, taught that no oath was binding in which the name of the Supreme Being did not directly occur. So long as they abstained from swearing by any of the names of Deity, they fancied that all other oaths were permissible, and might be taken with impunity. This is the abuse — this surreptitious perjury, this Jesuitical profanity — which the Lord of the Kingdom emphatically forbids. Accordingly, he proceeds to show that swearing by any created thing, such as heaven, earth, Jerusalem, one's own head, is really swearing by Deity himself; and this because he is the Creator, and therefore every created thing is in a certain sense his representative. What he condemns, then, is not the solemn religious or judicial oath, but the practice of taking oaths in common conversation, and especially of swearing by secular subjects. Moreover, the apostles themselves took what were virtually oaths. Thus Paul, and on more than one occasion; for example: —

God is my witness; I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Spirit; I call God for a witness upon my soul; behold, before God, I lie not. — *Romans* 1: 9; 9: 1; 2 *Corinthians* 1: 23; *Galatians* 1: 20.

In like manner the angel of the Apocalypse, who stood upon sea and upon land, and, lifting up his right hand to heaven, sware by him who lives forever and ever that there shall be delay no longer. So our King himself before Caiaphas: —

> The high priest said to him, I put thee on oath by the living God, that thou tell us whether thou art the Christ, the Son of God. Jesus says to him, Thou hast said, Thou saidst it. — *Matthew* 26 : 63, 64.

In like manner even infinite Deity himself: —

> When God made the promise to Abraham, since he could swear by no one greater, he swore by himself, saying (Gen. 22 : 16, 17), Surely, blessing I will bless thee, and multiplying I will multiply thee. And so, having patiently endured, he obtained the promise. For men indeed swear by the greater: and the oath serves them for confirmation as an end of all gainsaying. Wherein God, wishing to show more abundantly to the heirs of the promise the immutability of his counsel, interposed with an oath: that through two immutable things, in which it is impossible that God should lie, we may have strong encouragement, who fled for refuge to lay hold on the hope set before us. — *Hebrews* 6 : 13–18.

Oaths taken too lightly. — But although the solemn oath may thus seem permissible, a very certain thing is this — it is administered far too often and far too lightly. It seems almost impossible to do any kind of court business without interposing an oath between each step of the operation. Did you ever undertake to get a package out of the custom-house? Judges, jurors, witnesses, sheriffs, tipstaffs, magistrates, assessors, collectors, treasurers, soldiers, midshipmen, operators in almost every kind of business transaction, are put to oath on almost every conceivable occasion: —

> Sworn on every slight pretence,
> Till perjuries are common as bad pence,
> While thousands, careless of the damning sin,
> Kiss the book's outside, who ne'er look'd within.
>
> — COWPER'S *Expostulation*.

When I remember the tremendous sweep and import of an oath — the extreme frequency with which it is adminis-

tered, and in connection with the most trivial occasions; the flippant, almost merry volubility with which it is administered; the perfect nonchalance with which the most profane take it — I shudder at the blasphemy which is practically perpetrated under forms of law. You tell me, indeed, that oaths are necessary in order to secure veracious testimony. What a mournful commentary on human nature! Here is a land of Bibles, and Sabbaths, and churches. Yet so little confidence have we in our fellowmen that we will not submit the most insignificant case, involving the most trifling pecuniary sum, to a jury, without subjecting each and every witness to an oath which, if he understands what he is saying, he solemnly accepts as a warning that the All-seeing God will punish him should he testify falsely. There is something wrong here. If the oath is to be administered at all, let it be administered only on gravest occasions and in the most solemn manner. As matters stand, how often our oaths really become curses!

Reviewing this matter of judicial oaths as a whole, I confess to a deep sympathy with the view maintained by our excellent friends the Quakers. Their interpretation of our King's words is certainly safer, and has the immense advantage of being exact. I thank God that I am living under a government which accepts my affirmation as the equivalent of a formal oath.

What, then, does the Lord of the Kingdom in proclaiming his law of oaths really forbid?

Christ forbids Profanity. — First, our King directly forbids all profanity, all asseverations and protestations on slight occasions, everything beyond a simple affirmation or a simple denial. And here also he fulfils the law by fulfilling the spirit in the letter. Moses forbade swearing by any of the names of God; Jesus forbids all light adjuration of any kind, whether by heaven or by earth, by Jerusalem or by one's head. Alas, how many sons of the Kingdom are morally guilty here! How full our speech is of vehement asseverations, strong ejaculations, iterated

protestations, meaningless expletives which, however, really mean profanity. Other sins, such as lying and stealing, may sometimes seem to bring temporary advantage; but this sin of swearing is perfectly useless. Moreover, it is an essentially vulgar sin — a characteristic habit of the criminal, the libertine, the sot, the outcast. Lord Chesterfield, that model of courtesy so often quoted in circles where etiquette is the law of life, declared, "A gentleman never swears." Once more, profanity is a silly, idiotic sin. The drunken man swears, and the drunker he is, the profuser are his oaths, at least so long as he is able to articulate at all. One of the most painful things in connection with our asylums for idiots and imbecile children is the easy capability with which they swear. How incisive the genius-stroke of Shakespeare when he represents Caliban, the savage, deformed, half-witted slave of Prospero, as saying: —

> You taught me Language, and my profit on't
> Is, I know how to curse: the red-plague rid you
> For learning me your language. — *Tempest*, I, 2.

Christ forbids all Mendacity. — Again, our King forbids, at least by implication, all mendacity; for mendacity is a most fruitful source of profanity. Why is it that we demand that every one who gives testimony be put on his oath? It is because we instinctively distrust one another. Why is it that so many of us in common conversation asseverate so strongly, using such phrases as, "I do declare," "upon my word," "upon my soul," "upon my honor," and the like, as though the simple "yea" or "nay" were not enough? It is because we have a more or less distinct sense of personal untruthfulness, and a fear that others will not believe us. Verily the lie and the oath are twins; or, rather, the lie is mother and the oath is daughter. And so it comes to pass that truthfulness is a test of character, personal and national. Listen to the King of words: —

> Out of the abundance of the heart the mouth speaks. The good man out of his good treasure brings forth good things; and the evil

man out of his evil treasure brings forth evil things. And I say to you, that every idle word that men shall speak, they will give account of it in the day of judgment. For from thy words thou shalt be justified, and from thy words thou shalt be condemned. — *Matthew* 12 : 34–37.

And no wonder. For God has bestowed on man the gift of language, to serve as the means of human communication. It is through words that men understand one another, and coöperate in carrying on and building up society. Words are the very ligaments of society itself. Hence, if words are to fulfil their true mission, they must be trustworthy. Recall St. Paul's forcible saying : —

Having put away falsehood, speak truth each one with his neighbor : because we are members one of another. — *Ephesians* 4 : 25.

Confidence in one another is one of the basal stones of society. No loftier tribute can be paid to any man than to say of him, "His word is as good as his bond." Let us cultivate then the spirit of truthfulness. "Spirit," I say ; for a man may be true to the letter of a statement, and yet be false to the spirit, using his very veracity as a plea for his duplicity, as did Sir Lancelot du Lac : —

> His honor rooted in dishonor stood,
> And faith unfaithful kept him falsely true.
>
> — TENNYSON'S *Elaine*.

Let us then avoid all possibility of moral equivoque. Whatever is more than a simple Yea, yea, or a simple Nay, nay, comes of evil, even the evil one. Were there no kingdom of darkness and no dark king thereof, there would be no oath or suggestion of oath.

Above all things, my brethren, swear not ; neither by the heaven, nor by the earth, nor by any other oath ; but let yours be the yea, yea, and the nay, nay ; that ye fall not under condemnation. — *James* 5 : 12.

Thank God, the coming ideal state will need no oaths. The Mountain King's doctrine of oaths, like all his other teachings, reaches and overlaps "Ultima Thule." In that coming kingdom of perfected society into which the great King is uplifting mankind it will be simply, Yes, yes ; No, no.

Christ's Reason for his Prohibition. — And now note the reason which our King assigns for forbidding all oaths and asseverations; it is because all created things, not less than the Creator himself, are sacred: —

Swear not at all; not by the heaven, because it is God's throne; nor by the earth, because it is his footstool; nor by Jerusalem, because it is the great King's city. Nor shalt thou swear by thy head; because thou canst not make one hair white or black. But let your word be, Yea, yea, Nay, nay: and that which is more than these is from the evil one. — *Matthew* 5: 34–37.

It is the same great truth which the King subsequently reannounced to the scribes and Pharisees themselves: —

Woe to you, blind guides, who say, Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is bound. Ye fools and blind; for which is greater, the gold, or the temple that has sanctified the gold? And, Whoever swears by the altar, it is nothing; but whoever swears by the gift that is on it, he is bound. Ye blind; for which is greater, the gift, or the altar that sanctifies the gift? He therefore who swears by the altar, swears by it, and by all things thereon. He that swears by the temple, swears by it, and by him who dwells therein. And he that swears by the heaven swears by the throne of God, and by him who sits thereon. — *Matthew* 23: 16–22.

Ay, all things from atom to star are sacred; and this because all things from atom to star are God's, gleaming, if our true eyes were open, with God's own superscription and seal. Could we always keep this in mind, could we always remember that we are evermore in solemn court-room, the Almighty, All-seeing God our everlasting bench and jury, we would need no Beer-sheba, or Well of the Oath; because all our life would be spent by Beer-lahai-roi, or, Well of the living One who sees!

Sec. X. — The King's Law of Non-resistance

Ye have heard that it was said, Eye for eye, and tooth for tooth. But I say to you, Resist not the evil man; but whoever smites thee on thy right cheek, turn to him the other also. And if any man wishes to go to law with thee, and take thy coat, let him have thy cloak also. And whoever shall impress thee to go one mile, go with him two. Give to

him that asks thee, and from him that wishes to borrow of thee turn not away. — Matthew 5 : 38–42.

Is not this Utopian? — "But is not this Utopian? Can it be that the King really intended that these mandates should be carried into practical life? Am I never to resist the evil-doer? If a man does me bodily injury, am I to submit quietly, and even expose myself to further insult and outrage? If a man at variance with me determines to wrest from me by legal processes a certain property of mine, am I to yield it without struggle; and even more besides — adding to the coat which he asserts he will take the cloak which he does not even claim? If Government imposes on me unreasonable burdens in respect either to person or to property, am I to obey without protest, and even offer twice the amount demanded? If a stranger, or a beggar, or a professional borrower asks me for money, am I to grant his request without hesitation? Were I to do such things, would it not make me the vassal and caitiff of anybody and everybody who chose to wrong me, or insult me, or lord it over me? Were the followers of Jesus Christ as a body to do such things, would it not derange all business and social relations, and result in upheaving the very foundations of society itself? In short, is not this teaching of the Nazarene Utopian?"

No doubt this is the feeling of many a true disciple as he ponders these precepts of his heavenly Master. He cannot quite accept them in the fulness of their apparent meaning; and so he instinctively searches for some interpretation which will somehow tone down their severity. And as for the unbeliever, he has more than once paraded these precepts as a signal evidence that the Man of Nazareth, however gentle and pure, was nevertheless a visionary and extremist. It becomes us, then, as citizens of his Kingdom, to sit reverently at our King's feet, and, in the spirit of a special docility, ask him to explain to us more fully what he means when he bids us not to resist the evil-doer, but to let him have his own way.

At the outset some words of caution are specially needful.

Beware of Self-bias. — And, first, let us beware of self-bias. For it is certain that each of us does carry within himself an instinctive bias toward himself. Man is certainly out of self equilibrium; accordingly, his moral judgments, especially in the matter of social duties, have, like loaded dice, a heavier side, and that side always gravitates

toward self. It happens, therefore, that in the study of precepts which, like these of the passage in hand, oppose themselves to our natural tendencies, we labor, whether we are aware of it or not, under a constant and powerful predisposition against them. Instead of coming to them in a perfectly unbiassed, frank way, we come with minds already made up that our Master cannot possibly mean what he seems to mean; and so we struggle after an interpretation which is less distasteful. Until we cut ourselves aloof from this instinctive bias toward self, we are in no fit mood to learn what our King commands. My first word of caution, then, is this, Let us remember that in studying our King's law of non-resistance we labor under the serious disadvantage of feeling toward it a powerful repugnance.

Beware of "Consilia Evangelica." — Again, let us beware of imagining that these precepts of the Mountain are meant only for a superior order of Christians. The Roman Catholic Church, in her doctrine of "Counsels of Perfection," virtually divides her communion into castes, teaching that there are certain duties which are not binding on every Christian, but are only "advised" in the case of those who seek perfection. Beware of remanding these laws of the Mountain to the category of the counsels of perfection. These laws are meant for the workshop and the exchange, not for the cloister and the cave. The Lord of the Kingdom recognizes no aristocracy of this kind in his Basileia.

Beware of Grammatolatry. — Again, let us beware of interpreting these commands rabbinically, that is, in chief concern for the letter, to the missing of the spirit. The cheek, the coat, the mile, the borrowing, — these are but the costume. Look within the costume for the body, or rather within the body for the spirit. Having mastered the meaning of the words as words, let us throw away our lexicons and grammars. For the letter, if alone, kills; it is the spirit within the letter which alone gives life.

Beware of confounding Civic Duties with Religious. —

Again, let us beware of confounding civic duties with religious. Do not imagine that, because our King forbade all private avengement, he therefore meant to overthrow all legal institutions and penalties. While mankind remains as imperfect as it is, a law of retaliation, in some form or another, is perhaps essential to the welfare of society. But then it was one of the peculiarities of our King that he always and distinctly disclaimed being in any sense a political lawgiver. He never allowed himself to be drawn into civil disputes. Do Pharisees and Herodians come to him with the question, "Is it lawful to give tribute to Cæsar or not?" he declines to commit himself, but simply replies: —

> Render to Cæsar the things that are Cæsar's, and to God the things that are God's. — *Mark* 12 : 17.

For our King had something greater to do than to teach even so great a thing as statesmanship. Ordinances are local and transient; moralities are universal and abiding. To our Divine King the citizen was lost in something vaster, even the man. Jesus did not argue from citizenship up to manhood; he argued from manhood down to citizenship. He knew that if the man was right, the citizen would be right also. He regulated the watch, not by moving the hands, but by touching the mainspring. Take a single example. On a certain occasion a man in the throng said to him, "Teacher, tell my brother to divide the inheritance with me." But Jesus said to him, "Man, who made me a judge or a divider over you?" Then, turning to the group standing round, he added, "Take heed, and beware of all covetousness; because not even when one has abundance does his life consist in what he has;" and then he pronounced his parable of the Rich Fool. Thus Jesus declined all political interference, content to let human laws stay or go as the times should demand, while he set himself to the mightier task of righting the radical, abiding elements of our nature. Do not then infer that because the King forbade all private vindication, he

meant to forbid all civic redress and penalty. He struck deeper than any civic statutes; he struck at that awry nature of ours which makes civic statutes needful.

Beware of Special Pleading. — Once more, let us beware of attenuating or special pleading; for, although the Lord of the Kingdom addresses men, not as citizens, but as subjects of his spiritual kingdom, yet I cannot resist the conviction that he does mean to discourage all resort to secular methods for vindication. This certainly is the meaning which lies on the surface of his words — a meaning which we would never have thought of disputing, had it not collided with our prejudices and the maxims of society. Nothing, as it seems to me, but a very dexterous species of special pleading can resist the conclusion that our King does lay it down among the fundamentals of his Kingdom that it is better to submit to unreasonable demands than to resist them either by physical force or by standing on our legal rights. This much in way of preliminary cautions. And now to the direct study of the Mountain King's law of Non-resistance.

The Mosaic Lex Talionis. — Ye have heard that it was said, Eye for eye, tooth for tooth. — *Matthew* 5 : 38.

Not only did the rabbins say this; Moses himself had said it: —

Thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe. — *Exodus* 21 : 24, 25. Compare *Leviticus* 24 : 17–21; *Deuteronomy* 19 : 21, etc.

This lex talionis was not peculiar to Moses; it was distinctly recognized in the legislation of the Greek Solon, and in the Twelve Tables of the Roman forum. It is strikingly illustrated in our own day in the penalty of capital punishment, a penalty which is the exact reproduction of the Mosaic legislation, — eye for eye, tooth for tooth, life for life. But although the law of retaliation seems to be a sort of venting of the instinct of justice, it is but a rude venting. It is a clumsy attempt to subsidize in

behalf of society the capacity for pain. It is at best but a sort of mechanical equivalent, an awkward endeavor to express moral equilibrium in physical terms. The theory of equivalents holds better in chemistry than in ethics. Morals are not a matter of the micrometer or the balance. It was not a Christian but a Mosaist, who insisted on the pound of flesh as "nominated in the bond." But let me not be diverted from the point in hand. Moses did assert the law of retaliation. But the scribes, in interpreting Moses, were not content with applying the law of retaliation to the sphere for which their great lawgiver meant it, — the sphere of public offences; they dragged it into the sphere of private quarrels. They debased a civic statute into a personal prerogative.

"Resist not Evil." — And now listen to the Divine King himself: —

> But I say to you, Resist not him that is evil (that is, him who has wronged you). — *Matthew* 5 : 39.

Recall what I have said touching the difference between civic life and private life, between our duties as citizens and our duties as men. With our duties as subjects of civil government the Lord of the Kingdom has nothing to do, except indirectly. Our King concerns himself directly only with our duties as moral beings offered citizenship in his Kingdom. And here comes out one of the many differences between the lawgiver who wrote his commandments on tables of stone, and the Lawgiver who writes his commandments on tables of heart. Moses founded an institutional religion, a religion of ordinances; Jesus founded a personal religion, a religion of character. Moses legislated with reference to building up a commonwealth; Jesus enunciated with reference to building up man, for he knew that the best way to build up a true commonwealth is by building up men, man by man. When, therefore, in opposition to the Mosaic statute of civic retaliation, he bids us not to resist the evil-doer, he addresses us not as citizens, but as men; not as subjects

of civic government, but as citizens of his spiritual Kingdom. And now let us apply his law of non-retaliation in practical directions. Nor can we do better here than to take up in succession the examples which he himself has furnished.

The Smitten Cheek. — And, first, the smitten cheek: —

> Whoever smites thee on thy right cheek, turn to him the other also. — *Matthew* 5 : 39.

Are we to take this literally? Certainly not. For this would be to interpret the King rabbinically, just as the rabbins themselves had interpreted Moses. This scrupulous literalism it is which, it seems to me, mars the ethical writings of that remarkable and conscientious author, Count Tolstoy, especially his book entitled *My Religion.* Our King's own behavior when arraigned before Annas proves that he did not mean that his mandate should be taken word-wise: —

> One of the officers who was standing by struck Jesus with a rod, saying, Answerest thou the high priest so? Jesus answered him, If I spoke evil, testify concerning the evil; but if well, why dost thou beat me? — *John* 18 : 22, 23.

Thus even the Divine Proclaimer of our mandate did not literally turn the other cheek. Had he done so, he might have achieved nothing more than to provoke toward himself additional brutality. Nevertheless, even here he did not resist the evil-doer; he contented himself with dignified expostulation. And herein he is our example as well as the interpreter of his own mandate. Ah, one may obey the letter of our King's precept, and yet disobey its spirit. At the very time he is offering the outer cheek, he may be withholding the inner. This point will be illustrated best by two anecdotes which I take from a British periodical.

The first story is this: —

> Many years ago an eminent minister of the gospel, who had been a great athlete in his youth, on returning to his native town soon after he had been ordained, encountered in the High Street an old com-

panion whom he had often fought and thrashed in his godless days. "So you've turned Christian, they tell me, Charley?" said the man. "Yes," replied the minister. "Well, then, you know the Book says, If you're struck on one cheek, you're to turn the other. Take *that!*" and with that he hit him a stinging blow. "There, then," replied the minister, quietly turning toward him the other side of his face. The man was brute enough to strike him heavily again. Whereupon the minister said, "And *there* my commission ends," pulled off his coat, and gave his antagonist a severe thrashing, which no doubt he richly deserved.

The other story is this: —

It is told of a celebrated officer in the army that, as he stood leaning over a wall in the barrack yard, one of his military servants, mistaking him for a comrade, came softly up behind him, and suddenly struck him a hard blow. When the officer looked round, his servant, covered with confusion, stammered out, "I beg your pardon, sir; I thought it was George." His master gently replied, "And if it were George, why strike so hard?" — *The Expositor*, vol. 1.

Now which of these two, think you, obeyed our King's mandate touching the smitten cheek the more completely, — the minister who kept the letter, or the soldier who kept the spirit? Is not literal obedience sometimes virtual disobedience? Is not literal disobedience sometimes virtual obedience?

Question of Self-defence. — But let me apply our King's precept still more specifically. Take, for example, the case of personal assault. A man without provocation strikes you. What shall you do? Strike back again? "Yes," says Society; "if not directly with your own fist, at least indirectly through the law." But our King says, "No; resist not the evil-doer." Or, as his apostle says, "Overcome evil with good." Expostulate with your evil-doer. Tell him bravely, but lovingly, that you are a Christian, a follower of the Nazarene; that you think it wicked to retaliate; that your Master has expressly forbidden it. Ninety-nine cases out of a hundred, you will completely disarm him (if he is sober), and hereafter you will be as safe from him as though he had been sentenced for life to the penitentiary, or, for that matter, to the gallows.

Question of War. — Again, let me apply our King's mandate to the case of war. Alas, the application is sadly pertinent. I would speak advisedly and justly. Firmly believing as I do in the Bible, I must and do admit that in the inscrutable counsels of the Eternal even war has had its divine office; as, for example, when Jehovah used it as his minister of doom against the Canaanites. It is possible that even heathen Attila himself was rightly named "The scourge of God." No man can go beyond me in my admiration and reverence for the patriotism, the courage, the self-sacrifice of the noble thousands who braved so sublimely every sort of hardship and peril in defence of our American Union against the Secessionists. All honor to the illustrious dead! All honor to their illustrious survivors! Nevertheless, we are living under the government of Almighty God. One of the fundamental principles of that government is progress. Accordingly, what was relatively right in 1861 may be absolutely wrong in 1898. For we must distinguish between absolute truth, or truth as it exists unconditionally in the divine mind; and relative truth, or truth as it appears to our finite minds, now under this set of conditions, now under that set. In other words, God, in revealing himself to men, has been pleased to use the law of adaptation, or economy of action. For example, Christ, in his doctrine of divorce admitted that Moses allowed his countrymen a bill of divorce for other causes than the cause which Christ himself specifies; but he immediately adds that Moses allowed divorce because of his countrymen's "hardness of heart," that is, because of that moral obtuseness into which they had sunk as one of the sad results of their long servitude in polygamous Egypt. But it was not so in the beginning; in Eden's primal estate no provision was made for divorce: —

> Moses for your hardness of heart permitted you to put away your wives; but from the beginning it has not been so. — *Matthew* 19: 8.

And as it was with divorce, so it was with polygamy,

slavery, retaliation, war. In the generations past God suffered all the nations to walk in their own ways; those being times of ignorance which God overlooked.

But now the times of knowledge have come. God, who in former times spoke to the fathers in the prophets, now speaks to us in his Son. That Son commands us, not from the wrathful heights of Sinai, but from the peaceful heights of Calvary. Moses said, "Life for life." Jesus says, "Love your enemies." And Jesus is gaining on Moses. Within the last quarter of a century the conceptions of thoughtful men concerning mankind have wonderfully cleared and broadened; the great problem of Sociology itself has come conspicuously to the very front of human thinking. In fact, this great problem is no longer a local problem concerning societies or men; it is henceforth a universal problem concerning Society or Man. We are beginning to see that no nation can be isolated or really independent of other nations; that the nations are strictly international, composing the one great nation of Mankind; that war is as suicidal as it is murderous, meaning self-maiming as well as mayhem; that questions of right are not questions of force, but questions of thought, to be settled, not by the animal method of gunnery, but by the Christian method of arbitration. Oh, that the Lord of the Kingdom might raise up among us a hero-statesman, alike courageous and sagacious, who will rise to the height of this majestic opportunity, and show to mankind that the real mission of America is to maintain the right, not by the antiquated method of force, but by the prophetic method of love; not by slaughtering nations, but by transfiguring them.

Divine Summons to Disarmament. — Here, then, I take my stand as a Christian man.[1] Solemnly believing that the policy of the Lord of the Kingdom is a policy of peace, I as solemnly believe that my Divine King is summoning earth's nations to a policy of disarmament. How they

[1] The author proposed this policy of disarmament in an address delivered at Washington, March 4, 1890.

shall effect this disarmament, whether suddenly or gradually, whether separately or simultaneously, I do not presume to assert. But I do presume to assert, unhesitatingly and unqualifiedly, that the time is drawing near when the nations should commit themselves openly to the policy of disarmament. I remember indeed that George Washington declared before Congress that "to be prepared for war is one of the most effectual means of preserving peace." Allow me, however, to submit, as I humbly do, whether in this late age of Christendom the converse of Washington's maxim is not even truer, namely, to prepare for peace by disarming is the most effectual means of preventing war. Nor is this suggestion novel; so long ago as 1798 — just one hundred years ago — Benjamin Rush, a signer of the Declaration of Independence, proposed the establishment of a Peace Department which should be coördinate with the Departments of the Army and the Navy. I am well aware of the great gravity of the problem. I believe that we still need a body of armed men who shall serve, if you please, as our National Police on land and on sea. But let us be quietly content with calling it our police department instead of vaunting it as our military armament, ready to accept, and, if need be, offer martial challenge. Of course many of my readers will call me an idealist. But ideals have ever been the uplifting forces for mankind. The visionary of to-day is the conqueror of to-morrow.[1] Do you say that our King's law of non-resistance is visionary? The pacific policy of William Penn, founder of the great Commonwealth which bears his own friendly name, fighting barbarous aborigines with no sword but the olive branch — this is my sufficient answer. Talk about Utopia? Bravely obey the Lord of the Kingdom; and Utopia, ideal land of Nowhere, becomes Pantopia, real land of Everywhere.

The Claimed Coat. — Secondly, the claimed coat: —

> And if any man wishes to go to law with thee, and take thy coat, let him have thy cloak also. — *Matthew* 5 : 40.

[1] Since writing this, the Czar has offered his proposal of universal disarmament.

Of course, this mandate is not to be understood literally any more than the mandate concerning the smitten cheek. As there, so here, — look for the spirit in the letter, the kernel in the husk. The King's meaning is evidently this: Avoid the spirit of litigation. For the law is more apt to foster, at least in the moral sense, quarrels than to settle them. Yield to what is unreasonable rather than stand on your technical rights. Forestall a lawsuit by taking a generous attitude. Agree with your adversary quickly, while you are with him on the road. Come to an understanding with him, even though he has already invoked the legal process. But why do I multiply words of my own on this point? Listen to St. Paul: —

> Dare any one of you, having a matter against another, go to law before the unrighteous, and not before the saints? Or, know ye not that the saints will judge the world? And if the world is judged by you, are ye unworthy to judge the least matters? Know ye not that we shall judge angels? How much more the things of this life? If then ye have judgments about things of this life, set those to judge who are of no esteem in the church. I speak to your shame. Is it so, that there cannot be among you even one wise man who will be able to judge between his brethren, but brother goes to law with brother, and that before unbelievers? Already, it is indeed a defect in you, that ye have lawsuits one with another. Why not rather suffer wrong? Why not rather be defrauded? But ye yourselves do wrong, and defraud, and that your brethren. — 1 *Corinthians* 6: 1–8.

That is to say, our remedy for disputes, brothers of the Kingdom, is not secular litigation, but Christian arbitration; not law, but grace.

The Despotic Impressment. — Thirdly, the despotic impressment: —

> And whoever shall impress thee to go one mile, go with him two. — *Matthew* 5: 41.

The phraseology is taken from the ancient oriental custom of military impressment. But, although the language is local, the principle is universal and abiding. Resist not civic authority. Listen here also to the apostle Paul: —

Let every soul submit himself to the authorities that are over him. For there is no authority but from God; and those that are have been appointed by God. So that he that sets himself against the authority, resists the ordinance of God; and they that resist will receive to themselves condemnation. For rulers are not a terror to the good work, but to the evil. And dost thou wish not to fear the authority? Do that which is good, and thou wilt have praise from him; for he is God's minister to thee for good. But if thou do that which is evil, fear, for he bears not the sword in vain; for he is God's minister, an avenger for wrath to him that does evil. Wherefore it is necessary to submit yourselves, not only because of the wrath, but also because of conscience. — *Romans* 13: 1–5.

Listen, also, to the apostle Peter: —

Be subject to every human institution for the Lord's sake; whether to the king, as preëminent, or to governors as sent through him for the punishment of evil-doers, and the praise of those who do well. — 1 *Peter* 2: 13, 14.

And yet Paul and Peter lived under a Caligula and a Nero.

The Teased Loan. — Fourthly, the teased loan: —

Give to him that asks thee, and from him that wishes to borrow of thee turn not away. — *Matthew* 5: 42.

Here, again, the language is not to be taken in exact literalness. Remember my warning against the rabbinic habit of interpreting letter-wise. Seize the spirit in the letter; the seed in the shell. The mandate in hand is of course to be surveyed in light of the dictates of judgment and common sense. We are not to give to the madman, the sluggard, the professional beggar, the systematic borrower. Nevertheless, we ought to have the spirit of accommodation in business. We must be generous grantors of favors. In the long run, it is the suspicious rather than the trustful who are persistently cheated. Wicked and mean-spirited as many men are, the majority even of these do have at bottom a respect for what is distinctively and conspicuously Christian.

Summary. — To recapitulate: Do not resist the evil-doer by resorting to any kind of force, manual or legal. If

you resist at all, let the weapons of your warfare be spiritual.

If it be possible, as far as depends on you, be at peace with all men. Avenge not yourselves, beloved, but give place to the wrath (of God). For it is written (Deut. 32 : 35). To me belongs vengeance. I will recompense, says the Lord. But,

If thine enemy hungers, feed him;
If he thirsts, give him to drink. — *Proverbs* 25 : 21, 22.

For, in doing this,

Thou wilt heap coals of fire on his head.

Be not overcome by evil, but overcome evil with good. — *Romans* 12 : 18–21.

The True Golden Age. — Thus the King's law of non-resistance forecasts the true golden age; that golden age which prophets have so long foretold and for which poets have so long sighed; that blessed epoch when

Nations shall beat their swords into ploughshares,
And their spears into pruninghooks;
Nation shall not lift up sword against nation,
Neither shall they learn war any more.
But they shall sit every man under his vine
And under his fig tree;
And none shall make them afraid:
For the mouth of Jehovah of hosts has spoken it.
— *Micah* 4 : 3, 4.

that paradisal era of the transfigured menagerie, when

The wolf shall dwell with the lamb,
And the leopard shall lie down with the kid;
And a little child shall lead them. — *Isaiah* 2 : 6–9.

Do you tell me that that golden age still seems far distant? Yes; if we take note only of the wars and rumors of wars that ever and anon startle the world. Yes; if we note our own needless war against Spain in the alleged "interests of humanity." Yes; if we note only the discords and sorrows of society, its tiger-voiced denunciations and serpent-hissed insinuations, its ruptured friendships and partitioned homes. When we remember all this, who is not disheartened, fearing that the promised

day of peace is still as distant as on the night the angel-song surged on Bethlehem's air?

Trust not then in man, nor put your confidence in princes. From the battlefields of warriors, with their garments rolled in blood, from cabinet and forum, soar into that purer, diviner realm where the ambassadors of the Prince of Peace hold high court. Ay, here is the secret of the world's true reconciliation and immortal amity. What no earthly force, legislative, judicial, international, academic, æsthetic, has ever been able to accomplish, or ever can accomplish, the Basileia of the uncrowned King can without staff or purse or sword, but with the blessing of her Chief, serenely achieve. Marching under the banner of the Prince of Peace, repeating his precepts, breathing his spirit, reproducing his graces, feeling and illustrating in daily life his manifold loves, the Church of the Beatitudes will yet girdle earth with the shining zone of love; and then shall

> All men's good
> Be each man's rule, and universal Peace
> Lie like a shaft of light across the land,
> And like a lane of beams athwart the sea,
> Through all the circle of the golden year.
>
> — TENNYSON'S *Golden Year*.

Such is the King's law of non-resistance, or mandate of perfection, on its negative or passive side. For it is conceivable that one might obey all these precepts of non-retaliation, and yet be far from cherishing right feelings toward those who have offended us. And so we pass to study our King's law of perfection on its positive or active side.

SEC. XI. — THE KING'S LAW OF PERFECTION

Ye have heard that it was said, Thou shalt love thy neighbor, and shalt hate thine enemy. But I say to you, love your enemies, and pray for those who persecute you; that ye may be sons of your Father who is in heaven; for he causes his sun to rise on evil men and good, and sends rain on righteous and unrighteous. For if ye love those who

love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the Gentiles the same? Ye therefore shall be perfect, as your heavenly Father is perfect.—Matthew 5: 43–48. Compare Luke 6: 32–36.

The Rabbinic Gloss. — "Ye have heard that it was said, Thou shalt love thy neighbor, and shalt hate thine enemy." The first half of this saying, "Thou shalt love thy neighbor," Moses had really commanded: —

Thou shalt not take vengeance, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself. — *Leviticus* 19: 18.

But the second half of the saying, "Thou shalt hate thine enemy," had been added by the rabbins. Because Moses had said, "Thou shalt love thy neighbor," the scribes took it for granted that he meant "Thou shalt hate thine enemy." Thus they made void the word of God because of their own tradition, teaching as their doctrines the precepts of men.

The New Commandment. — And now listen to a new commandment: —

But I say to you, Love your enemies, do good to those who hate you, bless those who curse you, pray for those who insult you. — *Luke* 6: 27, 28.

This is a new commandment indeed. For I must believe that the Lord of the Kingdom was sincere, meaning exactly what he said. I cannot be so elaborate in my exegesis as to believe that when the King of Truth said one thing he meant its exact opposite; as, for example, when he enjoined, "Love your enemies and bless them," he really meant, "Fight your enemies and kill them." No; according to the Lord of the Kingdom our foe not less than our friend is our neighbor; and we are to love foe as well as friend. Here is a chivalry nobler than any knighthood. "Love your enemies," this is the true law of retaliation, this is the heavenly "lex talionis."

If thine enemy hungers, feed him; if he thirsts, give him drink; for, in doing this, thou wilt heap coals of fire on his head. Be not over-

come by evil, but overcome evil with good. — *Proverbs* 25 : 21, 22; *Romans* 12 : 20, 21.

And this is the most difficult of tasks. If the King's law of love on its non-resistant, passive side is hard, how much harder is the King's law of love on its active, executive side! It is easier to resist the evil-doer than to love him; easier to turn the outer cheek to the smiter than to bless him; easier to give up the cloak in addition to the coat than to feel kindly to him who uses me despitefully and persecutes me; easier to say with my lips than to feel in my heart, I forgive you; in short, easier to carry Christ's cross on my back than in my heart. And yet Mr. John Stuart Mill ventures to tell us that the "ideal of the Christian morality is negative rather than positive, passive rather than active, innocence rather than nobleness."

Our Father's Example. — And now observe the reason which the Lord of the Kingdom assigns for exercising this merciful disposition: —

For your Father who is in heaven is kind toward the unthankful and evil: he causes his sun to rise on evil men and good, and sends his rain on righteous and unrighteous. — *Matthew* 5 : 45; *Luke* 6 : 35.

Behold the genial sunshine of a spring day; see how it floods the whole land, falling alike on field and lake, on oak and violet. If there is on earth anything absolutely impartial, it is God's own sunshine. Or go out a few weeks later, when the soil, it may be, is parched through very excess of sunshine; watch the beautiful summer rain; see with what exquisite impartiality it falls, descending alike on the rich man's broad manor and on the poor man's little plat, alike on the field of the man of God and on the field of the atheist. Even so it is with the sun of righteousness and the rain of the Spirit. Nature herself is a very evangel of our Father's heart, symbolizing that unspeakable benignity which causes the sun of his truth to shine alike on the evil and on the good, and the rain of his grace to fall alike on the just and the unjust. Suppose it had been otherwise. Suppose our Father had been

partial, loving only those who were loving him and hating all others, giving his Son to die for none but those who were already his friends; what would have been our fate to-day? The blessed news is this, God commends his own love toward us, in that, while we were yet sinners, Christ died for us. By the grace of God he tasted death for every man, being the propitiation for the sins of the whole world. What though he knew that millions on millions would reject that propitiation? Christ died none the less for all; for the reprobate no less than for the redeemed. In like manner we are to love our foes, even as God loved us. Nor let us presume to weaken the argument from the impartiality of God's sunshine and rain by thinking of the judicial awards of the judgment day. If there was ever a sincere teacher, it was Jesus the Nazarene. And he bids us accept God's bestowal of sunshine and rain alike on good and on bad as the reason and motive why we should do likewise, loving and doing good alike to foe and friend. Be ye then kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you.

Superiority of Christ's Precept.— Observe now the immense superiority of our King's precept over the maxims of the scribes and Pharisees: —

> For if ye love those who love you, what reward or thanks have ye? Do not even the publicans the same? For even the sinners love those who love them. And if ye do good to those who do good to you, what thanks have ye? Even the sinners do the same. And if ye lend to those of whom ye hope to receive, what thanks have ye? Even sinners lend to sinners, that they may receive as much in return. And if ye salute your brethren only, what do ye more than others? Do not even the Gentiles the same? But love your enemies, and do good and lend, never despairing, hoping for nothing in return. — *Matthew* 5: 46, 47; *Luke* 6: 32–35.

We see at once the difference between love as men understand it and love as Jesus teaches it. The world's idea of love is reciprocity. It says: —

> "I love those who love me; I salute those who belong to my nationality, my party, my denomination; I do good to those who do good to

me; I lend to those who are sure to pay me back again; my affection is the affection of reciprocity; my love is the balanced love of the scales."

But our King's idea of love is disinterestedness. The spirit of his Kingdom says: —

"I love those who hate me; I bless those who curse me; I plead for those who insult me; I salute those who are my foes in business, in society, in creed; I lend to those from whom I have little hope of receiving again."

Thus our King's doctrine of love is a positive and mighty advance on the world's. Here is the true line of demarcation between the sons of the Kingdom and the sons of the evil one. We, as followers of the Mountain King, must substitute love for equity, self-sacrifice for reciprocity. If we were nothing more than sinners and heathen, we might do as sinners and heathen do, loving and doing good and lending to those who lend to us. If we were nothing better than scribes and Pharisees, we might do as scribes and Pharisees do, obeying the letter of the law, being just to all, saluting our brothers only. But we are followers of the heavenly King, and therefore sons of his heavenly Father; we must, therefore, do more than others, even that which excels. Listen to our King again: —

I say to you, that unless your righteousness shall exceed that of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven. — *Matthew* 5 : 20.

Motive for Loving Enemies. — And observe the reason which our King urges as a motive for loving our enemies: —

Your reward will be great, and ye will be sons of the Most High, even your Father who is in heaven. — *Matthew* 5 : 45; *Luke* 6 : 35.

Sonship to God means community of nature with him, heirship to his character. And God, as we have seen, loves his foes, making his sun rise on the evil and on the good, sending his rain on the just and on the unjust. Would you be like God? Then, like God, be kind to the

unthankful and the wicked, loving those who hate us, blessing those who curse us. So will our reward be indeed great. So shall we become in very truth partakers of the divine nature. So shall we be sons of God; for God is love.

Blessed are the peacemakers; for they shall be called sons of God. — *Matthew* 5 : 9.

Become therefore imitators of God, as beloved children; and walk in love, as Christ also loved you, and delivered himself up for us, an offering and a sacrifice to God for an odor of sweet smell. — *Ephesians* 5 : 1, 2.

Christ's Definition of Perfection. — And now we are prepared for our King's definition of perfection: —

Ye therefore shall be perfect, as your heavenly Father is perfect: be ye merciful, even as your Father is merciful. — *Matthew* 5 : 48; *Luke* 6 : 36.

Be ye perfect, that is, complete, rounded in your love, not one-sided or partial, like the scribes or the heathen; but impartial and all-embracing, like your Father in heaven; for he is love itself. Be perfect because he is perfect, and be perfect in the sense and in the way that he is perfect. And his perfection consists in his love. For while the first Evangelist reports our King as saying, "Ye shall be perfect, as your heavenly Father is perfect," the third Evangelist reports him as saying, "Be ye merciful, even as your heavenly Father is merciful." We see then our King's doctrine of perfection. It is not high experiences; it is mercifulness. Be perfect, even as your Father is perfect; and this by being merciful, even as your Father is merciful. Over all things then, as the shining mantle over every other grace, put on love, which is the bond of perfectness. For the end of the commandment, the goal of the charge, is love, out of a pure heart and a good conscience and faith unfeigned. Yes, love itself is the fulfilment of the law; and no wonder, for God himself is love.

Summary. — This, then, is the Mountain King's doctrine of perfection: on its negative side, it is passive non-resist-

ance to injury, "Resist not evil"; on its active side, it is positive outflow of affection to the injurer, "Love your enemies."

Reviewing this matter as a whole, notice: —

Immense Advance of Christianity upon Mosaism. — First, the immense advance of the New Testament on the Old, or Christianity on Mosaism. Take, for example, the Mosaic statute of retaliation, eye for eye, tooth for tooth. The "lex talionis" belongs to an undeveloped stage of manhood. It appeals to what is lowest in us, to fear, to sense of bodily pain and the like. At best, it is but a safeguard for society in its ruder stages. Like the Mosaic statute of divorce, it was for the time being allowed on account of hardness of heart; that moral dulness which the Jewish people had caught during their enforced stay amid the barbarisms of heathen Egypt; but in the beginning it was not so, for in the Edenic state the command was: —

> Therefore shall a man leave his father and his mother, and shall cleave to his wife; and they shall be one flesh. — *Genesis* 2 : 24.

The laws of Moses, we are distinctly told, were ordinances of the flesh, ordinances for our lower nature, imposed until a time of reformation. In other words, the Mosaic legislation was for the outer man, born of flesh. But Christ's legislation is for the inner man, born of Spirit. Hence, although Christianity is in the same general direction with Mosaism (for Christ came not to destroy the law, but to complete it) yet Christianity is an immense advance upon Mosaism. Speaking in way of distinction, Mosaism meant simply justice, or equity; Christianity means love, or self-sacrifice for others' sake. Mosaism said, "Love thy neighbor as thyself"; Christianity says, "Love thy neighbor more than thyself." Mosaism said, "Eye for eye"; Christianity says, "Resist not thine enemy, but love him."

Love becomes Practicable in Christ. Again, take note of the way in which our King's law of love becomes practicable; it is in the sphere of our King himself. The otherwise insoluble problem of loving our enemies becomes

soluble in memory of Christ's own life and spirit and character. He himself in his own career illustrated his own mandate. For example, at the very moment that his enemies were nailing his hands and his feet to the cross, he prayed for them, saying, "Father, forgive them; for they know not what they do." And that example of the forgiveness of enemies has graciously infected the sons of the Kingdom. Is a Stephen being stoned to death? In the very moment of his suffering martyrdom he prays for his murderers, "Lord, lay not this sin to their charge!" In like manner St. Paul from the day of his baptism to the day of his beheading is evermore allowing himself to be sacrificed for others' sake; evermore suffering himself to be delivered up even to death for sake of his foes.

Christ's Law of Love the Test of Character. — Here, also, is a test — I might even say *the* test — of Christian character. Would you know whether you are a citizen of our Lord's Kingdom or not? Then ask yourself whether you are fulfilling our King's condition of entrance or not, whether you are doing as he bade and himself illustrated, loving your enemies, doing good to those who hate you, blessing those who curse you. The test is perfectly intelligible, even a child can understand it. And the test is not more intelligible than decisive. It matters not what our profession is, or how loud; how orthodox our creed; how often and devoutly we pray; how large our benevolences; how rapturous our closet experiences, — all this goes for nothing unless we feel toward all those who are hating and injuring us as our King bids us feel. No criterion of belonging to God's Kingdom can take the place of this test of the Mountain. There is no way of being a son of the Father in heaven except by doing as the Father in heaven does, even this, loving enemies, doing good to foes, sending sunshine on evil and on good, sending rain on just and on unjust.

The Coming Man. — Thank God, his Son's doctrine of love or perfection is growing in favor. The Man of Nazareth has not taught and lived and exemplified in vain.

When he was led as a lamb to the slaughter, yet opened not his mouth; when he was reviled, yet reviled not again; when he suffered, yet threatened not; when he died, the just for the unjust, our King left us an example which has ever since been growing in omnipotence. Yes; it is coming to be understood that Christ's manners are the world's ethics. His morals are slowly but most surely impregnating and transfiguring society. Contrast, for example, modern legislation with the Mosaic; Christian hymn books with David's imprecatory Psalms. Even Victor Hugo, "free thinker" though he was, represents the hero of *Les Misérables* — the thief, Jean Valjean — as saved and transfigured by the forgiveness of the good Bishop Monseigneur Bienvenu. The Mountain King is "L'homme à venir."

Sec. XII. — The King's Law of Unostentation

Take heed that ye do not your righteousness before men, to be seen by them; otherwise ye have no reward with your Father who is in heaven. — Matthew 6:1.

Beware of Ostentation in Righteousness. — The Lord of the Kingdom has been laying down rules for holy living. He has declared to his disciples: —

Unless your righteousness shall exceed that of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven. — *Matthew* 5:20.

He has pointed out various particulars as samples of the righteousness which he requires of his followers, summing them all up in the general mandate: —

Ye therefore shall be perfect, as your heavenly Father is perfect. — *Matthew* 5:48.

But in the very effort to carry out these mandates there is a temptation to ostentation. Accordingly, the King proceeds to give his warning against religious display: —

Take heed that ye do not your righteousness before men, to be seen by them; otherwise ye have no reward with your Father who is in heaven. — *Matthew* 6:1.

And great is the need of his warning. The man who has a beautiful house, or horse, or jewel, or face, or child, is quite willing that others should see it. The more dazzling the treasure, the more willing the owner to display it. Precisely so it is with religion; for what treasure so beautiful or priceless as a saintly character? It happens therefore that in the very attempt to live a saintly life, in the very consciousness of having a saintly character, we are tempted more or less into ostentation or theatrical religion. True, the right thing is done, or at least attempted to be done; but it is done in a wrong way, from wrong motives. How needful then our King's caution, "Take heed that ye do not your righteousness before men, to be seen by them."

A Seeming Discrepancy. — But you arrest me with a difficulty or seeming discrepancy, reminding me of what the Lord of the Kingdom has already said in his Mountain Code, namely: —

> Ye are the light of the world. A city set on a hill cannot be hid. Nor do they light a lamp and put it under the bushel, but on the lamp-stand; and it shines to all that are in the house. Thus let your light shine before men, that they may see your good works, and glorify your Father who is in heaven. — *Matthew* 5 : 14–16.

"How then," you ask me, "will you reconcile that mandate of publicity with this mandate of secrecy?" Distinguish then, I answer, between doing right in order to help others, as when one lights a beacon in order to guide the sailor, and doing right in order to be praised by others, as when one stands in full blaze of a chandelier in order to display his own jewellery. It is one thing to shine for the sake of illuminating others, and so helping them; it is another thing to shine for the sake of illuminating ourselves, and so to be seen to advantage. It is one thing to let our light shine in order that men may glorify our heavenly Father; it is quite another thing to let our light shine in order that men may glorify ourselves. And this latter thing it is against which the Lord of the Kingdom cautions us, "Take heed that ye do not your righteous-

ness before men, to be seen by them." For, although secrecy in the sense of bashfulness is the normal instinct and habit of true personal piety, it may easily be enticed from its modest home, and made to figure on a stage. We live in society, and we may thank our Maker that he has so ordered it, otherwise we might not have understood what is meant by such words as "sympathy," "longsuffering," "forgiveness." But this very fact of our being in society, notwithstanding its many and priceless blessings, exposes us the vision of men, and so allures us, as it did the scribes and Pharisees, into a stage-life. The gaze of men puts us on good behavior; and the sense of being on good behavior, that is, the sense of being observed and watched, will sooner or later, unless we take exceeding care, tempt us into substituting good behavior for inward goodness, seeming for being. And so, insensibly it may be, but too often surely, we glide from unobtrusiveness into ostentation, from ostentation into hypocrisy. And just because we do this so easily, and as it were unconsciously, how needful this warning of our King, "Take heed that ye do not your righteousness before men, to be seen by them."

The Heavenly Rewarder. — "Otherwise," for so adds the King, "ye have no reward with your Father who is in heaven." There is, then, such a thing as the being divinely rewarded. Let not the doctrine of free grace, true as it is, make void the doctrine of rewards. Although the heavenly reward is not bestowed on the basis of commerce, in the sense of purchase or wages, it is bestowed on the basis of justness, that is, moral appropriateness or fitness of character. For our God is a just God, a righteous judge, having his reward with him, to give to each one according as his work is. And the Lord of the Kingdom recognizes this principle. If we do our righteousness before men, to be seen by them, loving man's praise rather than God's, he who sees in secret has for us no reward. How can we be righteous while we receive glory from one another, and the glory that is from the only

God we seek not? But if we do our righteousness before God, to be seen by him alone, he — the just God — will indeed reward us; if not openly, at least with that most precious of treasures, the testimony of a good conscience, the sense of communion with him.

Threefold Application. — Having thus laid down unostentation as a condition of righteous living, the Lord of the Kingdom proceeds to give a threefold application: the first is to almsgiving; the second is to praying; the third is to fasting. These three points may be regarded as a summary or outline of the Religious Life: for almsgiving is religion in relation to others; praying is religion in relation to God; fasting is religion in relation to self.

Unostentation in Almsgiving. — And first, unostentation in respect to almsgiving: —

> When therefore thou doest alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say to you, They have received their reward. But when thou doest alms, let not thy left hand know what thy right hand is doing; that thine alms may be in secret; and thy Father who sees in secret will recompense thee. — *Matthew* 6: 2–4.

We see in the outset that the Mountain King takes it for granted that his followers will give alms. And well he may; for almsgiving is the natural outlet of the Christian feeling and genius.

> Whoever has the world's sustenance, and beholds his brother having need, and shuts up his pity from him, how abides the love of God in him? — 1 *John* 3: 17.

To love, even to the extreme of vicarious death, is to be Godlike, for God is love, and in the person of his Son and Image even died for us. Light does not flow from the sun more naturally than almsgiving flows from a Christian heart. And almsgiving is as beautiful as it is Christian. Nor jewel nor cloud nor flower nor landscape nor human face is so exquisite as an act of mercy sincerely and noiselessly done. It is a spirit-blossom, an exhalation from all that within us is loveliest and purest and divinest.

And just because almsgiving is so beautiful and wins the applause of men, almsgiving tempts us to make a display of it. A jewel so brilliant, we can hardly help thinking, ought to be ungloved, and the finger that wears it be so disposed as that all the company shall catch the sparkle. Not that we exactly sound a trumpet before us, as hypocrites did in synagogue and street, that we may be glorified by men; but our left hands do somehow know what our right hands are doing, and somehow our neighbors know it also. Not that others are never to know that we give, or when, or how much, or to whom; for oftentimes there is no way of giving except publicly, and again, the knowledge of our gifts may be a blessed example and powerful incentive to others; giving under such circumstances is not necessarily ostentatious. But what our King warns us against is the spirit of ostentatious and self-righteous giving. He forbids, not the fact of publicity, but the purpose of publicity. When thou doest alms, do not sound a trumpet before thee in order to be glorified by men. Alas, how often our modern system of giving clashes with our King's prohibition! What, for example, are the heading of subscription lists, the publishing of the names of contributors, and the amounts of their contributions, the calling out names on benevolent occasions, the using of baskets and cards instead of the vestibule boxes, — what are all these but the escorting our almsgiving with the sound of trumpets? What a contrast the habit which our King enjoins! "When thou doest alms, let not thy left hand know what thy right hand is doing; that thine alms may be in secret." That is to say, give modestly, unobtrusively, as it were unconsciously. Give in the hovel, where there is no reporter; as well as in the temple, where there is a subscription card. If it is possible, let your ministries be as anonymous as the dews, even in the case of the recipient himself. Let your charities flow as it were unconsciously, secretly percolating society.

> Across a pleasant field, a rill unseen
> Steals from a fountain, nor does aught betray

Its presence, save a tint of livelier green
And flowers that scent the air along its way.
Thus secretly should charity attend
Those who in want's dim chambers pine and grieve;
And naught should e'er reveal the aid we lend,
Save the glad looks our kindly visits leave.
— *From the Spanish.*

Let your alms be as secret as your prayers. In giving, as in praying, let nothing less than infinite God fill your field of vision. Above all, do not make a Saviour of your charities.

Unostentation in Prayer. — But the Lord of the Kingdom makes a second application of his command of unostentation — it is to prayer: —

And when ye pray, ye shall not be as the hypocrites; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen by men. Verily I say to you, they have received their reward. But thou, when thou prayest, enter into thy inner chamber, and having shut thy door, pray to thy Father who is in secret: and thy Father who sees in secret will recompense thee. And in praying use not vain repetitions, as the Gentiles do; for they think that they shall be heard for their much speaking. Be not therefore like them; for your Father knows what things ye have need of, before ye ask him. Ye therefore pray after this manner: Our Father who art in heaven, hallowed be thy name. Thy kingdom come; thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one. For if ye forgive men their trespasses, your heavenly Father will forgive you also; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses. — *Matthew* 6:5–15. Compare *Luke* 11:1–4.

Prayer a Human Instinct. — As almsgiving is the soul's natural outlet toward man, so praying is the soul's natural outlet toward God. Prayer is a universal instinct; for man in his underlying structure is a religious being. In all lands and times he prays instinctively: and

So the whole round earth is every way
Bound by gold chains about the feet of God.
— TENNYSON'S *Morte D'Arthur.*

And prayer in proportion as it is intelligent and earnest is felt to be personal. The sincere worshipper feels that

God is his sole audience. Prayer is the soul's sacred communion, where bride and Bridegroom meet in holy trysting-place. And so prayer comes to be regarded as one of the marks of saintliness. When the risen King would convince the good Ananias that Saul of Tarsus had been really changed, it was with the words, "Behold, he prays!"

Prayer tempts into Ostentation. — And just because prayerfulness is one of the marks of saintliness, the very habit of prayer tempts into ostentation. Not that the ostentation is necessarily deliberate or even conscious. Nevertheless, in proportion as we are devout, we are tempted to let others know it. Not that we pray standing in the synagogues or at the corners of the streets, that was a temptation to which scribe and Pharisee were peculiarly exposed; the Mosaic worship was emphatically a public worship, a rubric of place, time, rite, way; no wonder it led to phariseeism and formalism and hypocrisy. But, although we do not parade our piety by delivering our prayers in conspicuous places, yet we, not less than the ancient Jew, need our King's caution; for the love of applause is a human instinct common to all lands and times. Nor need we, in looking for instances of ostentatious prayers, recall the publicity of heathen worshippers — the paraded asceticisms of the Buddhists, the demonstrative devotions of the Mohammedans, the solemn pageantries of our Roman Catholic friends. We only need recall our own displayed prayer-books; our ostentatious kneelings; our campmeeting shouts; our holy tones; our paraded personal experiences; our exaggerated expressions of devotion; our familiar epithets in addressing Deity as though he and we were on terms of special intimacy, — what are all these and such as these but a survival of the same self-complacent spirit which prompted scribe and Pharisee to pray standing in synagogue and on street-corner? Ay, the King says also to ourselves: —

> Unless your righteousness shall exceed that of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven. — *Matthew* 5 : 20.

The Heart the True Closet. — But thou, when thou prayest, enter into thy inner chamber, and having shut thy door, pray to thy Father who is in secret; and thy Father who sees in secret will recompense thee. — *Matthew* 6 : 6.

Does this precept then exclude all public prayer? Certainly not. Scripture must be compared with Scripture. And elsewhere in Scripture we learn that public worship is a divine institution. As society now stands, public worship is indispensable. Accordingly, what our King warns us against is not the fact of publicity, but the purpose of publicity. His mandate is evidently meant for the private worshipper, "When thou prayest, enter into thy inner chamber." And what varieties of inner chambers there are! For example, Abraham's "closet" was the oak of Moreh; Isaac's closet was the field of Hebron; Hezekiah's closet was his sick bed; Peter's closet was the house-top; Christ's closet was the mountain. "The groves were God's first temples." It matters not, then, what the place of prayer be, provided only that it is a place of seclusion.

A little church I've built afar
From all life's tumult and confusion:
There blissful calm and comfort are,
There flow the words of my devotion,
Unheard by any mortal ear,
And no disturbance do I fear.

Deep in my heart's profoundest nook
That church I've built, where none have power,
Save God in heaven alone, to look
Within at worship's holy hour.
When my last service there is o'er,
I pray thee, Lord, shut thou the door.

— *From the German.*

"*Vain Repetitions.*" — And in praying use not vain repetitions, as the Gentiles do; for they think that they shall be heard for their much speaking. Be not therefore like them. — *Matthew* 6 : 7, 8.

Does our King, then, forbid much praying? Certainly not. He himself, just before proclaiming this Mountain Code, had gone out into the mountain, and continued all

night in prayer to God; and an apostle bids us, and this more than once, to pray without ceasing. Does our King mean to forbid all repetitions of the same words? Certainly not. He himself thrice repeated the same prayer in Gethsemane. What, then, does our King forbid? Evidently the senseless repetitions of prayers for repetition's own sake, substituting quantity for quality, vaporizing verbal requests into monotonous iterations and reiterations. And this is a characteristically heathen habit. Thus prayed Baal's prophets on Carmel in Elijah's time, calling on the name of their god from morning even until noon, saying, "O Baal, hear us!" Thus pray Buddhist monks today, ceaselessly repeating for whole days the sacred syllable, "Um! Um! Um!" But is this much worse then than the rosary of our Roman Catholic friends, which requires that each of its fifteen decades shall begin with a Paternoster, be continued with ten Ave Marias, and end with a Gloria Patri? Is it much worse than the ritual of our liturgical friends, which requires that on the recurrence of a certain day in each succeeding year precisely the same prayer shall be recited? Nay, more, is this Gentile custom of using vain repetitions much worse than the stereotyped prayers of not a few non-liturgists — prayers in which the round of particulars and the very phraseology may be predicted with almost as much certainty as the eclipses or the tides? If we cannot do better than this, if we must use vain repetitions as the Gentiles do, it would pay us to buy one of the devotional machines of the Thibetan Lamaists, and, cranking the wheel, set our prayers a-going. Prayer is not a regulation; prayer is a life. The real prayer is the service of daily character.

Multiloquy. — Nor need we pray in order to inform Deity of our wants; for our heavenly Father knows what things we have need of before we ask him. Yet how many of our prayers have the appearance of giving Deity needed information, apprising the All-seeing One of the state of the times, of the needs of the age, of the presence

of a distinguished stranger, of this or that article of theology. No; we are not to pray for God's sake: we are to pray for our own sake. God is always ready to bestow; but we are not always ready to receive. And one of the purposes of prayer is to put us into a state of receptivity. Do not then imagine, with the heathen, that we shall be heard for the multitudes of our words.

Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth: therefore let thy words be few. — *Ecclesiastes* 5 : 2.

The Model Prayer. — Fortunately for us, the Lord of the Kingdom has left us a model for prayer: [1] —

After this manner therefore pray ye: Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one. — *Matthew* 6 : 9–13. Compare *Luke* 11 : 1–4.

It is the Model Prayer. The Model Prayer, I say, not "The Lord's Prayer." For, although the Lord dictated it, and although it is familiarly and dearly known as "The Lord's Prayer," yet it is not his prayer in the sense that he offered it for himself. Indeed, how could he who did no sin, and in whose mouth was found no guile, ever pray for himself, as though he were a fellow-sinner with us, saying "Forgive us our debts, as we forgive our debtors"? No; the true "Lord's Prayer" is the seventeenth chapter of the Fourth Gospel, that wonderful, sublime chapter which records the Lord's own prayer, first for himself, then for his apostles, then for his church universal. Whereas this prayer of the Mountain Code is the model prayer which the Lord of the Kingdom dictated to his followers for their use. "Do ye therefore pray after this

[1] Although the author has published a work entitled *The Model Prayer*, yet he feels that these studies in the Mountain Code would be painfully incomplete if he did not attempt to give at least an outline view of this wonderful prayer; accordingly he incorporates here the substance of Chapter IX from his little book entitled, *The Model Prayer*.

manner." "When ye pray, say." It is the church's prayer, not the Lord's prayer.

Our Heavenly Father. — How shall we approach God? How conceive him? How speak to him? The very first words of the Model Prayer are the answer, "Our Father who art in heaven."

God a Father. — From these words we learn, first, that God is a Father, "When ye pray, say, '*Father.*'"

Nor is this word "Father" to be taken figuratively, as though God were a Father in only a metaphorical sense. It is the earthly fatherhood which is the figure; it is the heavenly Fatherhood which is the truth. And for the knowledge of this blessed truth we are indebted to the Divine Man. Before the Advent, the world knew God only as creator, monarch. Since the Advent, the world has been taught to know God as Father: —

> Philip says to him, Lord, show us the Father, and it suffices us. Jesus says to him, Am I so long time with you, and dost thou not know me, Philip? He that has seen me has seen the Father; how sayest thou, Show us the Father? —*John* 14: 8, 9.

But fatherhood involves several particulars. For example, it involves, first, sonhood or communication of nature. This is the meaning of the divine inspiration in Eden, when Jehovah God breathed his own breath into the man he had formed out of the dust of the ground. Fatherhood and sonhood mean community of nature. And all men are God's offspring. Again, fatherhood means, as we have seen, authority. It is of the very essence of fatherhood that it is constitutively, rightfully authoritative. God is the author of our being, and authorhood, genealogically as well as etymologically, is the sire of authority. God is King because God is Father. God is Father-King. Once more, fatherhood means love. The father loves his child, not because he chooses to, not because he resolves to act decorously, but because he cannot help it. Love is the very basis, essence, culmination of fatherhood. And God is Father, therefore God

loves us. And the cross of his Son is the demonstration of his fatherhood. Herein is love, herein its definition and epitome, not that we loved God, but that God loved us, and sent his Son to be a propitiation for our sins. Thus fatherhood means divine communication, government, affection.

God a Heavenly Father. — Again, God is a heavenly Father, "Father, *who art in heaven.*" The term "Father" expresses God's relation to us; it is fatherly. The term "heaven" expresses that Father's character; it is heavenly. Whatever ideas of immensity, grandeur, unsearchableness, spirituality, purity, blessedness, perfection, the dome of heaven suggests, all this, and infinitely more, — we are to ascribe to Deity when we lift up our hearts in prayer. And thus we are taught to begin our prayer, not only with filially calling God Father, but also with adoringly describing his character as heavenly. Father though he is, we are to conceive him as sitting upon a throne, high and lifted up, clothed with honor and majesty, covering himself with light as with a garment, making the clouds his chariot, walking upon the wings of the wind, glorious in holiness, fearful in praises, doing wonders.

God a Universal Father. — Once more, God is the Father of all men, "*Our* Father."

True, there is a special sense in which God is the Father of those only who are reborn of him through the Spirit. To these he gives, in a blessedly distinct sense, the spirit of adoption, whereby they cry, Abba, Father!

Nevertheless, the fact remains, universal and unalterable, that God is the Father of all men. Against all theories of God's partial Fatherhood I triumphantly set his Son's own parable of the Recovered Son. The very point of this "crown of the parables" is this; the son, notwithstanding his guilt, has never ceased to be a son; the father, notwithstanding his anger, has never ceased to be a father. Common fatherhood involves on the part of the children common brotherhood. Ah, with what easy, blessed omnip-

otence does the Divine Son of man sweep away with these two words, "Our Father," all the elaborate conceits of your ethnologists touching the unity of the human race! In spite of all your measurements of craniums and facial angles, in spite of all your airy conceits about blood and caste and social inequalities, the fact remains clear, solid, unalterable, that common fatherhood means on the part of the children common brotherhood. As long as he, who is no respecter of persons, and with whom can be no variation, nor shadow that is cast by turning, invites Jew and Non-Jew, Mongolian and Celt, Iranian and Eskimo, Hottentot and American, to call him Father, so long are Jew and Non-Jew, Mongolian and Celt, Iranian and Eskimo, Hottentot and American, brothers. These two words, "Our Father," forever settle the question of the moral unity of mankind. They also settle forever the missionary question.

Our Father's Name. — But what shall be our first prayer concerning our heavenly Father? Is it not this, that he should be duly honored? And so, secondly, his Son bids us pray, "Our Father, who art in heaven, *hallowed be thy name.*"

Meaning of God's Name. — And what is the Father's name? The Father's name is the Father himself as made known to men. Thus interpreted, this phrase, Name of God, means immeasurably more than the mere titles or appellations by which Deity is distinguished from all other beings; it means all that may be properly affirmed or conceived concerning Deity; for example, his titles, his nature, his attributes, his character, his purposes, his methods, his providences, his words, his institutions, his truth, his kingdom — in short, all that the Father is, all that the Father does, all that the Father bids.

Meaning of "Hallowed." — And to pray that our Father's name may be hallowed is to pray that all and everything that can be known or thought of God may be everywhere and evermore and with the whole nature revered and adored. God's Fatherhood is the primary, radical, essential

truth, of which the fifth commandment, Honor thy father and thy mother, is the earthly type, interpreter, and help. Being what he is — our heavenly Father — God's name is to be hallowed.

Our Father's Kingdom. — But how shall our Father's name be hallowed? Evidently by having our Father's authority acknowledged. And so, thirdly, we are bidden to pray, "*Thy kingdom come.*"

Being a Father, God, in virtue of his Fatherhood, has a kingdom. He rules, not because he is stern and despotic and loves to rule for the sake of ruling, but because he is Father. Fatherhood is itself kinghood. Alas, that kinghood has been disowned! Disloyalty has bared its brazen brow, and flung defiance at the King eternal. Nevertheless, the King eternal has his purposes: his purposes of vindication; his purposes of love; and these purposes unfold, and triumphantly unfold, as the æons roll on. And therefore we are to pray, "Thy kingdom come." And this means volumes of prayer. For example, we are to pray that evangelists of the Kingdom may be multiplied everywhere, at home and abroad, so that the glad tidings of the Kingdom of God may be speedily proclaimed to every creature under the whole heaven. Again, we are to pray that the King himself may speedily return; that so he may overthrow every form of Anti-Christ, terrestrial and infernal; annihilate the last enemy that is to be abolished, Death himself; and admit a now groaning but then emancipated creation into the glorious liberty of the manifested sons of God. Once more, we are to pray that that heavenly Kingdom of the Father, to which the mediatorial kingdom of his incarnate Son is but preparatory, may swiftly come; for the eternal Kingdom of the Father, wherein he is to be all in all, is a richer, diviner kingdom than even the æonian kingdom of the Son. In short, we are to pray that the end or consummation may swiftly come, when the mediate shall merge into the immediate; when we shall no longer see in a mirror, darkly, obscurely, enigmatically, but face to face; when the whole economy

of mirror, candle, sun, temple, shall be abolished, and we shall be admitted into the open, beatific vision, worshipping world without end in that Jerusalem whose only temple is God the Father, whose only ritual is God the Lamb.

Our Father's Will. — But how shall the coming of the Father's Kingdom be brought about? Evidently by the doing the Father's will perfectly. And so, fourthly, our King bids us pray, "*Thy will be done, as in heaven so on earth.*"

"*As in Heaven.*" — True, the Father's will is done on earth; but, oh, how imperfectly, blindly, slavishly! Not so is it done in heaven. There it is done voluntarily, completely, joyously, universally, concurrently, everlastingly; in one word, perfectly.

"*So on Earth.*" — And as our Father's will is done in heaven perfectly, so we are to pray that it may be done on earth perfectly. We are to pray that every human being may do the Father's will perfectly in every thought, feeling, purpose, word, act. We are to pray that our Father's word of command may be done by us, as well as our Father's will of trial done in us. We are to pray that men may indeed be equal to the angels; that all earth, like all heaven, may be one spotless, flashing mirror, imaging forth the Father of the lights as perfectly as aught that is finite can image the infinite. In briefest phrase, we are to pray for a heavenly earth.

Secret of the Heavenly Earth. — Does that day seem far distant, even impossible? I grant it would be so had I never read of One who has said: —

> And I, if I be lifted up from the earth, will draw all men to myself. — *John* 12:32.

In that uplifted, bleeding Figure I foresee the certainty of a heavenly earth. The Love that thus came down and died vicariously is a deific power, transmuting earth into heaven. Even now that mighty Love is going forth conquering and to conquer; and when it shall have put down all rule and all authority and all power, then

shall our Father's name indeed be hallowed, our Father's will be done on earth as it is done in heaven.

Our Father's Bread. — But meantime we live in frail bodies, requiring daily nourishment. Whither, then, shall we look for our needed food? Even to him who is our heavenly Father. And so, fifthly, we are bidden to pray, "*Give us this day our daily bread.*"

Bread the Type of Indispensables. — Bread is so conspicuously one of the indispensable conditions of living, so confessedly the "staff of life," that it may well be taken as the symbol and representative of all other indispensables. The grains, not the mines, are the world's bank. Corn, not cotton, is the world's king. For what is the real spring of human exertion? What is the motive power of mankind's industries? What, in short, is the force which turns the crank of the wheel of life? The need of bread — bread for laborer, bread for capitalist.

Daily Bread the Gift of God. — And for bread we are daily dependent on our heavenly Father. "Give us this day our daily bread." It is not the penniless alone who must offer this petition: the millionaire must offer it not less than the pauper. For trace the history of a kernel of wheat from the day it is sown in the poor man's field to the day it reappears on the rich man's table, and note how many elements and complicated processes it involves. And all these elements and processes, — the wheat-seed itself; the varied elements of its nutritious power as gathered from soil, water, air, sunbeam, chemical forces; the skill which sows, cultivates, garners, grinds, leavens, bakes, spreads it, — all these elements and processes are absolutely the gift of our heavenly Father. This was the meaning of the miracle of the manna, a miracle wrought to teach a rude, infantile age that every good and perfect gift comes down from the Father of mercies. And yet we, in spite of our better understanding of Nature and of Bible, have hardly outgrown the practical necessity of a similar miracle. Because bread comes to us through so much of natural operation and human agency, we forget

that it is our heavenly Father's finger which gives virtue to every link of the long and complicated chain; and so, like the fishermen of Chaldea, we sacrifice to our own net and burn incense to our own seine. But were the processes of vegetable growth instantaneous instead of prolonged, were the farmer to plant his kernel at sunrise and to reap his sheaf at sunset, in what amazement men would exclaim, "Behold, the finger of God!" But is the sprouting and growing and ripening of wheat any less the work of God because it occupies months instead of moments? Yes, every time a loaf of bread appears on our table, it really is as much the result of a miracle as was the manna which fell in Arabia, or the cruse of oil which failed not the widow of Zarephath, or the five loaves and two small fishes which fed famishing thousands.

Bread, not Dainties. — Nevertheless, our heavenly Father would have us modest in our desires. He would have us ask him, not for gold plate, costly viands, liveried servants; he would have us ask him only for *bread*, type of whatever is really needful for our well-being.

Duty of Trustfulness. — Moreover, our heavenly Father would have us come to him for our daily bread, not as slaves, not as hirelings, not as worldlings, forebodingly asking for to-morrow's bread; he would have us come to him as trustful children, asking only for to-day's bread, "Give us *this day* our daily bread."

Brotherhood of Want. — And in our prayer for daily bread our heavenly Father would have us remember also others. The poor man thrown out of employment, shivering on the brink of starvation, must on entering his closet remember not only himself, but equally his rich neighbor, saying to the common Father of rich and poor, "*Our* Father, give *us* this day *our* daily bread." Tremendous task this for a starving man! It goes down to the very foundations of his moral nature. And if he can say it honestly in the spirit of a real, conscious brotherhood, he proves by that very feeling that he is indeed a son of the heavenly Father and a brother of the Divine Son of man.

So also the rich man, on entering his closet, is to offer this same petition, and feel this same brotherly wish. And in proportion as he feels this sense of brotherhood in his closet, he will give vent to his sense of brotherhood in society. Significant was the rule that during the period the children of Israel subsisted on manna in the Wilderness, he who had been successful in gathering more than the allotted portion, an omer full, was to use his surplus in making up the deficiency of those who had been less successful — each was to have his full omer. Moreover, if any one attempted to hoard his surplus, it decomposed with supernatural rapidity. And so it is written: —

He that gathered much had nothing over; and he that gathered little had no lack. — *Exodus* 16: 18; 2 *Corinthians* 8: 15.

Thus does the sense of brotherhood, when fairly vented, realize, if not in form at least in spirit, that pentecostal love, when all that believed were of one heart and one soul, and no one said that aught of the things which he possessed was his own, but they had all things common.

Our Father's Forgiveness. — But we are sinful as well as dependent. What, then, does it avail us as moral beings to have earthly bread if we have not heavenly bread? And to whom shall we look for heavenly bread? Even to him who, because he is our heavenly Father, loves to forgive his children. And so, sixthly, we are bidden to pray, "*Forgive us our debts, as we have forgiven our debtors.*"

Need of Forgiveness. For we owe our heavenly Father, as disloyal sons, enormous debts of delinquency. And this debt of arrears is a debt which in the very nature of the case not one of us can ever pay. What, then, can we poor debtors do but to fall on our knees and pray, "Forgive us our debts"? How graciously and divinely does this word "*And*" come in at this point in the Model Prayer, thus connecting body and spirit, time and eternity, earth and heaven, "Give us this day our daily bread *and* forgive us our debts." Give us, O God, Maker of our

bodies; and forgive us, O God, Father of our spirits! Give and forgive — this is the one, the only plea which we, as dependent, sinful children, are to make when we lift up our hearts to our Father in heaven.

Standard of Forgiveness. — And this plea we are to offer in a forgiving spirit ourselves, "Forgive us our debts, *as we also have forgiven our debtors*." It would be hard to find in history, in philosophy, in Holy Writ itself, a more pregnant or more affecting sign of man's greatness than this little phrase, "As we have forgiven our debtors." Elsewhere in the Bible we are taught to regard God as the standard of man's action; here we are taught to regard man as the standard of God's action. Our King does not bid us pray, "May we forgive our debtors as thou, Father, forgivest us our debts"; but the King bids us pray, "Our Father, forgive us our debts, as we also have forgiven our debtors." Thus our Father's forgiveness of us is conditioned on our forgiveness of our brothers: not that our Father forgives us because we forgive our brothers, but our having forgiven our brothers our Father accepts as the sign that we ourselves are in a proper state to be forgiven by our Father: —

> For if ye forgive men their trespasses, your heavenly Father will forgive you also; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses. — *Matthew* 6: 14, 15.

Our Father's Temptation. — Alas, how easily we are overcome here! Living as we are in a world shattered by sin and filled with scandals or occasions of stumbling, how easily we give offence and take offence! How, then, shall we be spared special, overcoming temptation? Even by looking to him who as our heavenly Father will not suffer us to be tempted above what we are able to bear. And so, seventhly, our King bids us pray, "*Bring us not into temptation.*"

But is not this a strange prayer to offer to a Father who is heavenly? Are we not distinctly told that God tempts no man, that each one is tempted when he by his own de-

sire is drawn away and enticed? How, then, can it be needful for us to pray, "Father, bring us not into temptation"?

Meaning of "Temptation." — Note, then, the meaning of the word translated "tempt," it means to try, probe, prove, test. Accordingly, "temptation" may have a good sense as well as a bad; for example, God is said to have tempted, that is, proved Abraham in the matter of offering up Isaac. So Jesus is said to have tempted, that is, proved Philip in the miraculous feeding. We are even bidden to tempt, that is, examine ourselves in the matter of the Holy Communion. And in this sense all life is a ceaseless temptation, that is to say, a ceaseless testing, probing, or, to use a familiar but profound phrase, "Life is a probation." Such probing or testing is inseparable from the fact of our having a moral nature. In virtue of our very being, we cannot help our being tested, tempted, in the sense of being probed. Whether the probation in any given case shall issue in approbation or in reprobation depends on the character of the man himself. It is not the testing which makes the character; but it is the character which gives to the testing its favorable or its unfavorable issue. The probe which our Father meant for our advantage Satan may turn to our disadvantage. That which in the hands of our Father is probation may become in the hands of our enemy temptation. Our Father sifts us that he may rid us of our chaff; Satan sifts us that he may rid us of our wheat. And the result of the sifting is in our own hands. It is for ourselves to say whether the probation shall be a temptation in the good or in the bad sense of the word. The real problem then of every man's existence is his own character — what it is, and how it shall issue. And to this end everything from cradle to grave is probing him, showing what kind of a character he has and is. Every day of our lives is therefore a judgment day.

Temptation sometimes Extraordinary. — Observe now that our heavenly Father in his wise love is sometimes pleased to subject us to unusual temptation or probing. Preëminently was this the case with Abraham on Moriah;

with Job in the hands of the Adversary; with Paul impaled by his thorn in the flesh, even the messenger of Satan, to buffet him. Very conspicuously was it the case with our King himself; we are expressly told that Jesus was led up by the Spirit into the wilderness, to be tempted by the Devil. In like manner our heavenly Father with the view of testing us, revealing us to ourselves, developing, fortifying, perfecting our characters, animating others by the example of our own steadfastness, may deem it best to bring us into temptation, subjecting us to a test of unusual severity, taking us from the ordinary ordeal of life into an extraordinary.

A Prayer of Self-distrust. — All this helps to explain the prayer, "Father, bring us not into temptation." It is the prayer of a genuine humility and profound self-distrust. In fact, it grows out of the preceding petition, "Forgive us our debts." The sense of debt, the remembrance of falling, makes us dread the future. In the prayer, "Forgive us our debts," we pray that we may be delivered from the consequences of our sin; in the prayer, "Bring us not into temptation," we pray that we may be delivered from repeating our sin, so that having been made white in the blood of the Lamb, we may be kept white. And therefore, just because we are children, owning a heavenly Father's authority and guidance, and conscious of a brotherhood of weakness and peril, we are to pray, "Bring us not into temptation."

Our Father's Deliverance. — But filial as we may be, we live in an evil world. To whom, then, shall we look for rescue? Even to him who, because our heavenly Father, yearns to give us deliverance. And so, eighthly, our King bids us pray, "Father, *deliver us from evil — the evil one.*"

This an Evil World. — However we regard the story of the fall in Eden, whether we take it as literal history or as a divinely inspired parable, one certain thing is this: Satan has captured mankind. Three times does our King speak of him as the prince of this world; the

apostle Paul calls him the prince of the powers of the air, the spirit that now works in the sons of disobedience; the apostle John declares that the whole world is lying in the evil one, as though a prostrate prisoner held in Satan's malignant grasp. Not but that we have large freedom in many and varied directions. For example, our bodily and mental powers are in most cases free to act. But our moral powers are more or less enslaved. We are bondmen of sin. Even when one has fled the City of Destruction and set himself as a flint toward Zion, Apollyon meets him all along his pilgrimage, and alike by allurements in Vanity Fair and by conflicts in the Valley of Shadows certifies to him that the world he is traversing is indeed an evil world.

The Father our Deliverer. — Is there, then, no hope? Thank God, there is. It is our Father himself, in the person of the deliverer he has sent out of Zion. But our Father loves the siege of filial importunity, and therefore his Son bids us pray, "Father, deliver us from evil." Yes, Father, deliver us from evil: from the bondage of sin; the duress of evil habits; the manacles of bad heredity; the prison of guilty environment; the fetters of sinful ignorance; the restraints of personal prejudice; the slavery of our own lusts; the oppressions of conscious guilt; the dungeon of despair; the thraldom of unclean spirits; the vassalage of Satan.

A Fit Ending. — Well, then, may this petition take its place as the conclusion of our King's Model Prayer. The evil it deprecates is the summary of all woe on man's part; the deliverance it seeks is the summary of all love on God's part. And thus does the Model Prayer, gliding from the present to the future, from memory to hope, from the work of the first Adam to the work of the second Adam, from earth to heaven, naturally culminate in the petition, "Father, deliver us from evil." Thus does our King's Pattern Prayer, like an endless chain, descend from heaven to earth to ascend to heaven again.

Reviewing the Model Prayer as a whole, we cannot fail

to be struck with certain peculiarities. Let me mention two of them.

Comprehensiveness of the Prayer. — First, its exceeding comprehensiveness. For example: it gives us the doctrine concerning God; it declares that he is a Father; that his character is heavenly; that as such his name is to be adored, his kingdom acknowledged, his will executed. It gives us the doctrine concerning man; it declares that he is a son of God; that as such he is dependent on his heavenly Father for his daily bread; that as a guilty son he has incurred debts which he can never pay, and so needs forgiveness; that as a frail son he shrinks from temptation, and so deprecates it; that as a son living in an evil world he needs deliverance; that as a son of the one heavenly Father he is a brother of all men, and so must ever pray for all men as for himself, saying, "Our, us"; not "My, me." Thus there is not a want or an aspiration which man, as a child of the Father in heaven, can feel, which is not mentioned, rudimentally or essentially, in the Model Prayer. As such, this wonderful prayer is suited to every age of the world and to every condition of life, equally appropriate for the little prattler bowing his head on his mother's knee and for the dying patriarch, for the closet and for the Ecumenical Council. And its petitions are as specific as they are comprehensive. Whatsoever is more than these comes of evil.

Brevity of the Prayer. — Secondly, its exceeding brevity. All-inclusive as the Model Prayer is, ranging through spheres of Godhood and manhood, of heaven and earth, of providence and grace, of spirit and body, of time and eternity, all the wants it craves are compressed into seven brief petitions. And observe the close interconnection of these petitions. Each petition grows out of the preceding as naturally as the different parts of a plant grow out of the primary seed. The primary seed in the Model Prayer is the Fatherhood of God; the fruitage of that seed is deliverance from evil, or an everlasting home

in our Father's house. These seven petitions have their analogies in what have been styled the seven colors of the solar spectrum; the Fatherhood of God is the white light of the full beam, the source and the end of the seven petitions. And as all varieties of hue can be ranged under some one of the seven colors of the spectrum, and their union forms the perfect white beam; or as all varieties of sound can be ranged under some one of the seven notes of the gamut, and the blending of them makes the full diapason; so all human wants and aspirations can be ranged under some one of these seven petitions, and the union of them makes the perfect prayer — perfect in its comprehensiveness, perfect in its interior melody.

Unostentation in Fasting. — But our King makes a third application of his command of unostentation, it is to fasting: —

> And when ye fast, be not, as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear to men to be fasting. Verily I say to you, they have received their reward. But thou, when thou fastest, anoint thy head, and wash thy face; that thou appear not to men to be fasting, but to thy Father who is in secret; and thy Father who sees in secret will recompense thee. — *Matthew* 6: 16–18.

Question of Fasting. — Does our King then mean to enjoin fasting as one of his rules for Christian living? No, and yes. He does not impose it as an ordinance; but he does allow it as a privilege. For deep natures, when under stress of grief, or anxiety, or penitence, or aspiration, instinctively fast. There are times when the soul feels that the Bridegroom has been taken away from her; in such times she fasts involuntarily. This matter, then, is not to be regulated by any ecclesiastical calendar, or vote of the church, but by the soul's own instincts. Moreover, occasional fasting, at least in many cases, is good for spiritual discipline and regimen. As in athletics, so in religion, self-denial makes fibre. Occasional abstinence lets us know of what stuff we are made, — whether loose fat or stout muscle, whether soul or sense

is master. One thing is certain, the Lord of the Kingdom classes fasting with almsgiving and praying, "When thou doest alms, when thou prayest, when thou fastest." And what is very significant, he himself, when under stress of the stupendous enterprise opening before him as the Christ of God, fasted forty days and forty nights.

Hide your Fasting. — But whatever the occasion of the fasting, whether grief or penitence or self-discipline, do not let your fasting be known. Do not put on a sad countenance or disfigure your face, as scribes and Pharisees do, that you may appear to men to be fasting, and so give the impression that you are a remarkable saint. Nothing is more easy to counterfeit than sanctity. Nothing is more hollow than sanctimoniousness. In the interview between the wicked Queen of Denmark and her noble son, where he in the Castle of Elsinore bewails the loss of his father, the royal dame says to him: —

> *Queen.* Good Hamlet, cast thy nighted color off,
> And let thine eye look like a friend on Denmark.
> Do not for ever with thy vailed lids
> Seek for thy noble father in the dust.
> Thou know'st 'tis common; all that lives must die,
> Passing through nature to eternity.
> *Hamlet.* Ay, madam, it is common.
> *Queen.* If it be,
> Why seems it so particular with thee?
> *Hamlet.* Seems, madam? nay, it is; I know not "seems."
> 'Tis not alone my inky cloak, good mother,
> Nor customary suits of solemn black,
> Nor windy suspiration of forced breath,
> No, nor the fruitful river in the eye,
> Nor the dejected 'havior of the visage,
> Together with all forms, modes, shows of grief,
> That can denote me truly; these indeed "seem,"
> For they are actions that a man might play;
> But I have that within which passeth show;
> These, but the trappings and the suits of woe. — *Hamlet*, I, 2.

"But thou, when thou fastest, anoint thy head, and wash thy face," — that is, observe the ordinary customs of the society in which you are, dressing and seeming as

usual; "that thou appear not to men to be fasting, but to thy Father who sees in secret." Permit not your penitence or self-discipline or aspiration to become public. Let none but the All-seeing God, whose eye pierces inmost secrets, know your sacred frame of soul. Alas, how often we violate this precept! How often our public confessions are nothing more than public boasts!

Is this a fast — to keep
The larder lean
And clean
From fat of veals and sheep?

Is it to quit the dish,
Of flesh, yet still
To fill
The platter high with fish?

Is it to fast an hour,
Or ragged to go,
Or show
A downcast look, and sour?

No! 'tis a fast to dole
Thy sheaf of wheat,
And meat,
Unto the hungry soul.

It is to fast from strife,
From old debate,
And hate —
To circumcise thy life.

To show a heart grief-rent;
To starve thy sin,
Not bin —
And that's to keep thy Lent.

— Robert Herrick.

In light of our King's law of unostentation, we cannot fail to see: —

Personalness of the Christian Life. — First, the intense personalness of the Christian life. If there is in all this world an intensely personal thing, it is the Christian's relation to his God as defined and enforced by his Son, our

King. Being thus in a peculiar, conspicuously distinct sense a personal affair, having to do directly with the spiritual, invisible One who sees in secret, the Christian life is distinctively and intensely an inner, secluded life — a life hid with Christ in God. Its springs and primal flowings are to be found, not in open meadows, but far back in forest wilds and high up on mountain slopes. The Christian life is a secluded life, not in the monastic sense of bodily isolation (for what is monasticism but a life intensely ostentatious and scenic?), but in the sense of modest reserve or spirit bashfulness. To take, then, this hidden life from out the sequestered bowers, recesses, and shrines which are its native home, and bring it out into the garish day, and put it through a parade drill, is to expose it to all manner of peril, either vaporizing it into unconscious self-deceit, or freezing it into conscious hypocrisy. No; the life in Christ, like Christ himself, neither strives nor shouts, nor does any one hear its voice in the streets. It shrinks from all displays, whether ostentatious almsgiving, or conspicuous devotions, or ceremonious fastings, or broadened phylacteries, or processional parades, or advertisements of baptisms, or clerical costume and badges and titles, or ostentatious kneelings, or protruded orthodoxy of creed, or holy tones, or cants of evangelic brogue. Like planet around sun, it rolls in its orbit of obedience without parade; like the sun itself, it shines without noise.

Topic suited to our Times. - Again, this mandate of unostentation is in a special degree suited to us Americans. Publicity is to a painful degree the bane of American piety. It is a day of nervous running to and fro, and Martha-like distraction about much serving; a day of organizations, conventions, anniversaries, public meetings of all sorts. It has almost come to be understood that we can do nothing for God and his kingdom unless we organize and hold a public meeting. Private worship has thus largely given way to public; the closet to the synagogue. Let us take care lest this demonstrative piety of ours lead into Pharisaic ostentation and issue in Pharisaic hypocrisy.

Let us beware of this promiscuous, outdoor, garish life, where the café supplants the closet. Let the modesty of Nature be to us a parable. Her reservoirs are subterranean.

> Yon clear spring, that, 'midst its herbs,
> Wells softly forth, and visits the strong roots
> Of half the mighty forest, tells no tale
> Of all the good it does. — BRYANT'S *Forest Hymn*.

The Two Rewards. — Observe, lastly, the nature of the two rewards which the King's law of unostentation declares. Alike of the ostentatious almsgiver and petitioner and faster the Lord of the Kingdom says, "Verily I say to you, they have received their reward." That is, they receive what they demand, the praise of men. But it is a superficial, transient, hollow triumph. But to the unobtrusive almsgiver and petitioner and faster our King says, "Thy Father, who sees in secret, himself will reward thee." What though your devotion is unknown? Better to have God's reward than man's. Better it is to eat of the hidden manna, and own the white stone with the new name written thereon which no one knows but he that receives it, than to stalk through the community redolent with the odors of sanctity. Nor will your reward always be in secret. There is a day coming when the King's secret ones will receive their open manifestation as the sons of God. Then will the righteous shine forth as the sun in the Kingdom of their Father.

SEC. XIII. — THE KING'S LAW OF WEALTH

Lay not up for yourselves treasures on the earth, where moth and rust consume, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust consumes, and where thieves do not break through nor steal. For where thy treasure is, there will thy heart be also. — Matthew 6: 19–21.

The Impulse to accumulate Divine. — Perhaps some of us have been in the habit of supposing that the impulse to accumulate is one of the consequences and signs of the Fall. This impulse, however, is so universal and strong

that I think we ought to regard it as one of the innate, constituent, essential elements of man as man. Being characteristically a being of the future, man instinctively forecasts, that is to say, man is pro-vident. And the higher man is in the scale of civilization, the more provident he is. It is the savage who lives or rather exists from day to day, without plan and without toil; it is the civilized man who lives from year to year, forecasting the future, making plans, subordinating everything he can control to the achievement of a distinctly conceived, and it may be distant, end; and that end, generally speaking, is the providing against a day of want. Thus surveyed, the impulse to accumulate, I honestly believe, is one of the ineradicable instincts of our higher manhood. But whether this instinct, thus divinely implanted and one of our nobler attributes, will prove in the case of any given man a boon or a curse depends altogether on the character of the treasures he chooses to accumulate. Most important, then, it is for us to know in what direction to allow this instinct to find vent — what kind of property to amass. And here our King's law of wealth is exactly in point.

Our King's Prohibition. — Note, first, our King's prohibition: —

> Lay not up for yourselves treasures on the earth, where moth and rust consume, and where thieves break through and steal. — *Matthew* 6: 19.

Does the Lord of the Kingdom then mean to forbid all accumulation of property? Some of his commands, it must be confessed, look in this direction. For example, he bids the rich young ruler go and dispose of everything he owned, and give the proceeds to the poor; at the same time hinting that this was the only way he could lay up treasure in heaven. Again, he even absolutely commends the poor widow who, out of her penury and want, had cast into the treasury all that she had, even her whole living. Nevertheless, the Lord of the Kingdom was no visionary. As we have seen, the impulse to accumulate is one of the inborn, constitutive instincts of our nature. As such, it is

a powerful method and instrument to social welfare and advance. And the Son of man, the Man of men, instead of undermining society, is its grand maintainer and upbuilder. What, then, does he mean when he forbids us laying up treasures on earth? Simply this: he forbids our setting our heart, on these treasures, accumulating them for their own sake, making them the end of life. What he condemns is not riches, but trust in riches; not money, but love of money. Nor is the laying up of money the only instance of laying up for ourselves treasures on earth. For example, how many persons there are who try to lay up for themselves earthly treasures in apparel, jewellery, station, fame, power, knowledge. Yet, after all, the commonest form of earthly treasuring — that which answers most directly to the instinct of accumulation — is money-making. While thousands make other objects the end of life, millions look for their treasure in having millions.

Earthly Treasures Transient. — And treasures of these kinds are as transient as they are earthly. Moth consumes them, rust corrodes them, thieves dig through and steal them. We can understand why our King speaks of treasures of bullion as being rusted or stolen. But how is it that he speaks of treasures as being consumed by moths? The explanation is simple enough: the ancients knew little of banks, vaults, credits, paper exchanges. Strange as it may seem to us, their treasures consisted largely in costly raiments. Yet this ought not to seem strange when we remember the immense cost orientals put into their raiments, and that oriental fashions, like oriental customs generally, — how unlike occidental, — are stereotyped, descending from generation to generation, from century to century, so that what was fashionable in Palestine when Jacob gave his favorite son Joseph a mantle of many colors is fashionable in Palestine to-day. Costly garments were to the ancients what bullion and bonds are to us. Hence Joseph's bestowal of five changes of raiment on Benjamin, Achan's theft of the goodly Babylonish mantle, Samson's

promise of thirty garments and thirty changes of raiment to those who should guess his riddle, Naaman's gift of ten changes of raiment to the king of Israel, Christ's repeated promise of white raiment to those who should overcome. Hence the hoarding up of costly raiments in the East. But, however costly the raiment, however carefully hoarded, it has one little enemy, and as fatal as little, the moth. Oriental travellers speak of whole suits of garments being reduced to lace-work of shreds in a single night.[1] Lay not up for yourselves treasures on earth, where moth consumes. For the moth-eaten, moth-destroyed garment is but a sample of the ephemeral nature of all earthly treasures. How uncertain, for instance, are riches! How seldom, at least in our America, do they descend from generation to generation. How often and suddenly do they take to themselves wings and fly away for evermore. We talk, indeed, of "securities," how often do they prove insecurities. As it was in the days of Haggai the prophet, so it is in ours: —

> Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earns wages earns wages to put it into a bag with holes. — *Haggai* 1 : 6.

And as it is with riches, so it is with every other kind of earthly treasure, — pleasure, health, station, office, reputation, friendship.

> Surely every man at his best estate is altogether vanity:
> Surely every man walks in a vain show:
> Surely they are disquieted in vain:
> He heaps up riches, and knows not who shall gather them.
> — *Psalm* 39 : 5, 6.

Yes; the things that are seen are temporal. Lay not up then for yourselves treasures on the earth.

Our King's Injunction. — And so we pass from study-

[1] Compare Job 4 : 19; 13 : 28; Psalm 39 : 11; Isaiah 50 : 9; 51 : 8; Hosea 5 : 12; James 5 : 2; etc.

ing our King's prohibition to studying our King's injunction: —

> But lay up for yourselves treasures in heaven, where neither moth nor rust consumes, and where thieves do not break through and steal. — *Matthew* 6: 20.

I have spoken of the impulse to accumulate as an original, divinely implanted instinct of man. And since he who made us has implanted this instinct within us, I am sure that he has also provided ample scope for its legitimate and full exercise.

> What is a man,
> If his chief good and market of his time
> Be but to sleep and feed? a beast, no more.
> Sure, he that made us with such large discourse,
> Looking before and after, gave us not
> That capability and god-like reason
> To fust in us unused. — *Hamlet*, IV, 4.

Indeed, it is one of the signs of our immortality that no sphere this side the grave is large or majestic enough for the full sweep of this instinct of accumulation. An instinct so universal, deep-seated, mighty, ineradicable, demands a future and eternal heaven for its true arena. And earth's demand is not more certain than heaven's supply. What, now, are some instances of laying up for ourselves treasures in heaven? Listen then to the Lord of the Kingdom as he reannounced some of his laws on other occasions. For example, when in the Peræa, he addressed the multitudes in words strikingly similar to these of the mountain:

> Sell what ye have, and give alms; make for yourselves purses that grow not old, a treasure unfailing in the heavens, where no thief approaches, nor moth destroys. For where your treasure is, there will your heart also be. — *Luke* 12: 33, 34.

Again, a rich young ruler came running up, and, kneeling before him, asked, "Good Teacher, what good thing shall I do that I may inherit eternal life?" Jesus said to him: —

If thou wishest to be perfect, go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me. — *Matthew* 19: 21.

Again, having pronounced his parable of the Shrewd Steward, the Lord of the Kingdom added: —

Make to yourselves friends out of the mammon of unrighteousness; that, when it fails, they may receive you into the everlasting tabernacles. — *Luke* 16: 9.

Once more, the apostle Paul, writing to his son Timothy, lays on him this injunction: —

Charge those who are rich in this present æon, not to be high-minded, not to place their hope on the uncertainty of riches, but on God, who gives us all things richly for enjoyment; to do good, to be rich in good works, to be free in imparting, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life indeed. — 1 *Timothy* 6: 17–19.

Heavenly Treasures Immortal. — Such are some of the ways in which we may lay up for ourselves treasures in heaven; providing for ourselves while in this world a heavenly character; amassing treasures of celestial manhood, riches of sentiment, wealth of moral purpose, capital of holy trust, affluence of sacred hope, opulence of Christian love. And the wealth of such is beyond appraisement; for such treasures are as immortal as they are heavenly; they are laid up where neither moth nor rust consumes, and where thieves break not through and steal. The world is passing away, and the lust thereof; but he that does the will of God abides forever. Whatever we have laid up in heaven can never be taken from us. That place of deposit is moth-proof, rust-proof, fire-proof, burglar-proof. All else may fail and will fail. Banks and trust companies may at any moment break, stocks depreciate, business friends prove treacherous, projects miscarry, health give way, death ensue. The very earth and heavens are perishing, waxing old as does a garment; the very elements will melt with fervent heat; but heaven is as eternal as heaven's God. The heavenly inheritance is an inheri-

tance incorruptible, undefiled, unfading. The things which are not seen are eternal.

The King's Reason for his Law of Wealth. — Observe now our King's reason for his law of wealth: —

> For where thy treasure is, there will thy heart be also. — *Matthew* 6:21.

In fact, our treasure is the loadstone to which our affections, our purposes, our plans, in a single word our hearts, are turned. The treasure polarizes the heart. Look, for example, at the miser; see how every affection, instinct, faculty, purpose, energy, — all point to his gold, his very nature as it were crystallized around it, as molecules around an atomic centre; where his treasure is there manifestly his heart is; I might almost say his treasure is his heart — would that I could say that his heart is his treasure. And as with the miser, so with the ambitious man, whether in politics, in trade, in society, in science, in art, in fame. Where the treasure, there the pleasure; where the pole, there the heart. But the treasure not only polarizes the heart; the treasure also gives complexion to the heart, and characters it. We become like what we do like. If we lay up for ourselves earthly treasures, we ourselves become earthly minded; if we lay up for ourselves heavenly treasures, we ourselves become heavenly minded. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. We are what we like.

The really Practical Man. — We see, then, who the really practical man is. There are certain things which we cannot take with us into the next world. We cannot take with us gold, raiment, office, fame; in short, we cannot take with us earthly treasures: —

> When a man dies, he shall carry nothing away;
> His glory shall not descend after him. — *Psalm* 49:17.

We brought nothing into the world, neither can we carry anything out. It is told of Alexander the Great that he gave orders that when he should die, his hands

must be left outside his coffin, so that his friends might see that, though he had conquered the world, yet he could take nothing of his conquests with him into the hereafter. In like manner the famous Saladin, it is said, ordered a long spear with a white flag attached to it to be carried through his camp, having on it this inscription:—

The mighty king Saladin, the conqueror of all Asia and Egypt, takes with him, when he dies, none of his possessions except this linen flag for a shroud.

Nevertheless, there are certain things which we can take with us when we die. We can take with us faith, virtue, knowledge, self-control, godliness, brotherly kindness, love. We can take with us joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-restraint. In short, we can take with us a Christian character. And the building up of a Christian character is the laying up for ourselves treasures in heaven. And such treasures are eternal.

When St. Thomas was at Cæsarea, our Lord appeared to him and said, "The king of the Indies, Gondoforus, has sent his provost, Abanes, to seek for workmen well versed in the science of architecture, who shall build for him a palace finer than that of the Emperor of Rome. Behold, now, I will send thee to him." And Thomas went, and Gondoforus commanded him to build for him a magnificent palace, and gave him much gold and silver for the purpose. The king went into a distant country, and was absent for two years; and St. Thomas, meanwhile, instead of building a palace, distributed all the treasures among the poor and sick. And when the king returned he was full of wrath, and he commanded that St. Thomas should be seized and cast into prison, and he meditated for him a horrible death. Meantime the brother of the king died, and the king resolved to erect for him a most magnificent tomb; but the dead man, after that he had been dead four days, suddenly arose and sat upright, and said to the king, "The man whom thou wouldst torture is a servant of God; behold, I have been in Paradise, and the angels showed to me a wondrous palace of gold and silver and precious stones; and they said, 'This is the palace that Thomas, the architect, has built for thy brother, King Gondoforus.'" And when the king heard these words, he ran to the prison and delivered the apostle; and Thomas said to him, 'Knowest thou not that those who would possess heavenly things have little care for the things of this earth? There are in heaven rich palaces without number, which were prepared from the beginning of the world for those who would purchase the possession through faith and

charity. Thy riches, O king, may prepare the way for thee to such a palace, but they cannot follow thee thither." — MRS. JAMESON'S *Sacred and Legendary Art*.

And the Lord of the Kingdom himself has told us who the real fool is: —

He spoke a parable to them, saying, The ground of a certain rich man brought forth plentifully. And he reasoned within himself, saying, What shall I do, because I have not where to store my fruits? And he said, This will I do; I will pull down my barns, and build greater; and there I will store all my grain and my goods. And I will say to my soul, Soul, thou hast many goods laid up for many years: take thine ease, eat, drink, be merry. But God said to him, Fool! this night thy soul is required of thee: and the things which thou hast prepared, whose will they be? So is he that lays up treasure for himself, and is not rich toward God. — *Luke* 12: 16–21.

SEC. XIV. — THE KING'S LAW OF UNITY

The lamp of the body is the eye. If therefore thine eye be single, thy whole body will be light; but if thine eye be evil, thy whole body will be dark. If therefore the light that is in thee is darkness, how great the darkness! No man can serve two masters; for either he will hate the one, and love the other; or he will hold to one, and despise the other. Ye cannot serve God and mammon. — Matthew 6: 22–24.

It is our King's law of singleness of aim or unity of heart.

Impossibility of Disloyal Loyalty. — To be under the sway of a master motive or principle, this is one of the attributes of man. As we ascend the scale of manhood, the choice of an aim takes the place of instinct; loyalty to a governing principle takes the place of drifting. The little child lives from day to day, without settled plan, drifting according to instinct or the whim of the passing moment. It is so with the savage; for the savage is but a child's soul in a man's body, the savage has no plans, he drifts with waif and cloud. It is so with those full-grown persons in civilized communities who have the outside stature of men but the inside smallness of infants — their minds puerile, their wills irresolute, their moral grasp

imbecile. But an unfolded, robust character is a character which is consciously under the sway of some distinct dominant principle. It matters not at this stage of my discussion what that principle is; it may be this or it may be that, the supreme point is this, whatever the principle be, it controls him. This is one of the points which distinguishes man from animal. And this governing principle, whatever it be, will brook no rival or competitor. It may indeed give way to some other principle; but in the very fact of giving way it ceases to be the master power. It is a contradiction in terms to say that two conflicting principles can at one and the same time be paramount; the one or the other must yield. It is as impossible for a man to be under the sway of two contradictory principles at one and the same time as it is for a ship to have her deck and her keel uppermost at the same instant. And not only must a man be under a governing principle; he can be under but one governing principle at any given time. And this governing principle, whatever it be, if steadily obeyed, gives directness, coherence, unity to his plans, conduct, life. It coördinates all his desires, purposes, forces, by subordinating them to one and the same governing principle. It gives him clearness of vision, singleness of aim, directness of movement, symmetry of conduct, unity of life. This, then, is the great lesson of our section; No man can serve two masters. We cannot at one and the same time be men of God and men of the world. If we are men of the world, we cannot be men of God; if we are men of God, we cannot be men of the world. We can be one or the other; but we cannot be both.

The Lord of the Kingdom sets forth this prime truth under a twofold illustration.

The Single and the Double Eye. — The first he draws from the sphere of optics: —

> The lamp of the body is the eye. If therefore thine eye be single, thy whole body will be light; but if thine eye be evil, thy whole body will be dark. If therefore the light that is in thee is darkness, how great the darkness. — *Matthew* 6: 22, 23.

Or as the Third Evangelist reports it:—

The lamp of the body is thine eye. When thine eye is single, thy whole body also is light; but when it is evil, thy body also is dark. Take heed therefore, whether the light that is in thee is not darkness. If therefore thy whole body is light, having no part dark, it shall be all light as when the lamp with its bright shining gives thee light.—*Luke* 11:34–36.

"The lamp of the body is the eye." This, of course, is true only in the popular use of words. Strictly speaking, it is the sun which is the light of the body as well as of all the world. Nevertheless, since the eye is the medium of vision, the eye, practically speaking, is the lamp of the body; for of what use were the sun or a world of suns to an eyeless man? The eye is indeed the soul's window, through which the light comes in and the soul looks out. And as the eye is the lamp of the body or the outer man, so love or the faculty of loving is the lamp of the spirit or the inner man. In other words, we see all things in the light of what we love. Where the treasure, there the heart. If your eye is single, your whole body will be full of light. That is to say, if your eye is not diseased, if it does not see double, if the object of its vision is seen clearly and distinctly in its own proper individuality, then the whole body, so far as seeing is concerned, is as it were full of light. It is one of the essential conditions of a good telescope or microscope, and these are but artificial eyes or extra lenses in the eyes we already have, that the glass be pure; so that the field of vision be clear, the vision itself undivided or without distraction. If the eye sees clearly, the whole body acts in light. And so it is with love, or the eye of the soul. If it is single, if it sees clearly, if it does not see one and the same object double, confounding not the things which differ, then the soul, or character, is full of light. If it has one clear, distinct, paramount object of vision, every affection, impulse, desire, purpose, energy, moves as in full light. The pure in heart — that is to say, the heart that is free from impurities and alloys, that is undistracted by a multiplicity of

loves, that has singleness of vision — the pure in heart shall see God. And this is to be in light indeed; for God is light, and in him is no darkness at all. But if thine eye is evil, thy whole body will be full of darkness. That is to say, if your eye is diseased, if, instead of seeing singly, and so clearly and distinctly, it sees doubly, and so obscurely and confusedly, then your whole body is as it were in obscurity, moving irresolutely and uncertainly, as men walk in twilight or darkness; it sees men as trees walking. And so it is with love, or the eye of the soul. If it is divided in its affections, if it undertakes a variety of aims in life, if it attempts to lay up for itself treasures in heaven and at the same time treasures on earth, it is a darkened, twilight soul, groping in vacillation and uncertainty. If then the light that is in thee is darkness, how great that darkness!

We see now how all this bears on the King's law of moral unity: No man can serve two masters. Son of the Kingdom, you cannot look heavenward and earthward, up and down, at the same instant. So long as you attempt this, your vision will be distorted, confused, obscure. If you would see clearly, you must see singly. Not that our King bids us fix our gaze on one solitary object to the exclusion of everything else; but he does bid us fix our gaze on some object which shall be paramount, and control our vision. The traveller, determined to scale a mountain height, never loses sight of his objective point; but this does not prevent him from noticing as he mounts tree and fern, brook and bowlder; nevertheless, his eye is fixed on the summit, though he sees many things his eye is still single. Climber of Mount Zion, the heavenly King does not forbid you as you climb to glance at food and raiment, comfort and kindred; but he does bid you keep your eye fixed on the goal, even the mark of the prize of the heavenly calling of God in Christ Jesus. And how great the need that our gaze be steady. Time is the narrow rope which spans the rushing Niagara of Life as it sweeps between the eternity past and the eternity to come; how

needful, then, that our gaze be not distracted by anything on the right hand or on the left, but fastened steadily on the goal of the eternity to come, as we walk the tiny, brittle, oscillating thread of life!

But not only is the eternal world worthy our absorbing, supreme regard; the keeping it steadily in view helps us put a right estimate on all things this side of it, and so understand our King's law of wealth. It is when we try to keep our gaze both heavenward and earthward that our vision becomes confused and deceiving, time swelling into proportions of eternity, eternity dwindling into proportions of time. Look at the son of the Kingdom who undertakes to serve God and mammon, heaven and earth, Jesus and himself. Notwithstanding his profession, see what a thorough man of the world he is, as though time were eternity, eternity time. How false the estimates he puts on life, truth, Christ, heaven! But let him give up this attempt at divided service — let him lay up for himself treasures in heaven, let him fix his gaze on Jesus, Jesus only — and this very singleness of vision will cast light on all around him, serving, like the scale on the map, as a standard by which to measure distances and objects in the geography of life. If thine eye is single, thy whole body will be full of light; but if thine eye is evil, thy whole body will be full of darkness; if then the light that is in thee is darkness, how great that darkness! How much the doubly minded professor of the Kingdom, like the lukewarm professor of ancient Laodicea, needs to have his eyes anointed with eye-salve that he may see; so that the eyes of his heart being enlightened, he may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints.

The Two Masters. — But the Lord of the Kingdom employs another illustration to set forth that we cannot serve God and the world, drawing it from the sphere of social life: —

No man can serve two masters; for either he will hate the one, and

love the other; or he will hold to one, and despise the other. — *Matthew* 6 : 24.

Vivid as this illustration is to us, it must have been still more vivid to those who heard it from our King's own lips in those days of actual slavery. Man, as we have seen, must be under some governing principle or master passion. And he cannot possibly be loyal to two rival masters. Loyalty to one is disloyalty to the other. It was not possible for an American in our civic war to be loyal to Union and at the same time loyal to Secession. In short, you cannot go east and west at the same moment: if you go east, you go from west; if you go west, you go from east. Jehovah God is humanity's husband. And he is a jealous God, brooking no rival wooer; fidelity to aught else is infidelity to him.

God and Mammon. — Nor is the Lord of the Kingdom content with making this general statement touching the impossibility of serving two rival masters; he makes a specific application, and this also in the realm where rivalry to the heavenly Master is the most frequent and formidable, "Ye cannot serve God and Mammon." Mammon is a Chaldaic word, primarily meaning that in which one puts his trust, and in the course of time coming to stand as a personification of riches, riches being, in fact, that in which most men do practically put their trust. We need not go to heathendom in order to find idolaters; we can find idols of gold and silver, of bonds and realty, in our own counting-rooms and workshops; ay, by our own hearthstones, enshrined there as our Penates or household gods. True, Satan is the prince and god of this world; but Mammon is his lieutenant and prime minister. Practically speaking, riches is the thing which most men do persistently follow after, the thing which most occupies and absorbs their thoughts, plans, aspirations. Mammon is the God before which the vast majority of men, alike rich and poor, bow down and worship. And just because Mammon is the favorite idol of mankind, our King selects it as the representative of all other idols. And he declares that

loyalty to Mammon is disloyalty to the one true God. For, though there are many which are called gods and lords, yet to us there is but one God, — the Father from whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him. And the Lord of the Kingdom declares that, while it is possible to serve either God or Mammon, it is not possible to serve God and Mammon. To love the one is to hate the other; to cleave to the one is to despise the other: you cannot serve God and Mammon. You cannot lay up for yourselves treasures on earth and at the same time lay up for yourselves treasures in heaven. Not that you are forbidden to lay up for yourselves treasures on earth; but you are bidden so to lay them up on earth as that they shall be laid up for you in heaven. Make to yourselves friends out of the mammon of unrighteousness, that, when it fails, they may receive you into the everlasting tabernacles. Learn and practise the art of the celestial chemistry; not, like the mediæval alchemist, seeking to transmute all things into gold, but like Christ himself, transmuting earth's gold into heaven's charities. Serve God, God only, by a skilful, generous, Christian use of mammon; and then even mammon, unrighteous as it is, will serve you, turning the recipients of your bounties into heavenly welcomers on the day of judgment. But you cannot serve God and Mammon. To be true to the one is to be false to the other. Even the patriarch Job, living in the far-off morn of humanity, felt the impossibility of a divided allegiance, and protests in this very matter of Mammon his supreme loyalty to God: —

> If I have made gold my hope,
> And have said to the fine gold, Thou art my confidence;
> If I rejoiced because my wealth was great,
> And because mine hand had gotten much;
> This also were an iniquity to be punished by the judges:
> For I should have lied to God that is above. —*Job* 31: 24–28.

Let not the emir of Uz, living centuries before the birth of him who, though he was rich, yet for our sake became

poor, that we, through his poverty, might become rich, rise up in the judgment to condemn us who are living centuries after that sublime instance of infinite self-sacrifice.

Sec. XV. — The King's Law of Trustfulness

Therefore I say to you, Be not anxious for your life, what ye shall eat, or what shall you drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the air, that they sow not, nor reap, nor gather into barns: and your heavenly Father feeds them. Are not ye of much more value than they? And which of you by being anxious can add one cubit to his stature (age)? And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow. They toil not, nor spin; and I say to you, that not even Solomon in all his glory was arrayed like one of these. And if God so clothes the grass of the field, which to-day is, and to-morrow is cast into the oven, will he not much more clothe you, O ye of little faith? Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewith shall we be clothed? For after all these do the Gentiles seek. For your heavenly Father knows that ye have need of all these. But seek first his kingdom, and his righteousness; and all these shall be added to you. Be not therefore anxious for the morrow; for the morrow will have its own anxiety. Sufficient for the day is its evil. — Matthew 6: 25–34. Compare Luke 12: 22–31.

Christ does not forbid Forethought. — Does the Lord of the Kingdom mean, then, to forbid all forethought? Would he have us live heedlessly, improvidently, idly? Most certainly not. For, as we saw in our last study, the instinct to forecast the future and provide for the future is one of the constituent, ineradicable instincts of man. This is precisely one of the characteristics which discriminates man from brute; the brute lives in to-day, man lives in to-morrow. And the Son of God came not to annihilate human instincts, but to transfigure them, giving them fuller play, and so in very truth fulfilling them. Eternity is man's true to-morrow; and concerning that morrow the King of the ages would have us take first supreme, ceaseless thought. Meanwhile, concerning the world that now is, our King would have us live sagaciously, that is to say, providently. Nowhere does he encourage thriftlessness

or indolence. Let one of his own apostles interpret him in this matter:—

If any one is not willing to work, neither let him eat. For we hear of some who walk among you disorderly, who work not at all, but are busybodies. Now such we charge and exhort, in the Lord Jesus Christ, that with quietness working, they eat their own bread (not somebody else's). If any one provides not for his own, and especially for those of his own household, he has denied the faith, and is worse than an unbeliever. — 2 *Thessalonians* 3:10–12; 1 *Timothy* 5:8.

In fact, our heavenly Father helps only those who with his help try to help themselves.

But does forbid Anxiety. — What, then, does our King forbid? He forbids all anxious forebodings. This is clear from a parallel passage as reported by the Third Evangelist, in which our King is represented as saying:—

Seek not what to eat, and what to drink, and be not of doubtful mind. — *Luke* 12:29.

The word translated "doubtful mind" has a nautical tinge, meaning fluctuating, tossing, as on an open storm-troubled sea. It is as though our King had said:—

Be not like ships that toss in the windy offing, outside the harbor; but ride peacefully in the sheltered, tranquil haven of trust in God.

Fret not, but Trust. — The chief lesson, then, of our section is this: Worry not, but trust your Father. And this lesson the Lord of the Kingdom proceeds to enforce by various considerations of exquisite beauty, — considerations so cogent that no logic can resist them, — yet so simple that no child can fail to understand them.

The Giver of Life will care for it. — The first consideration which our King urges why we should trust our heavenly Father is this: The God who has given life will take care of it:—

Be not anxious for your life, what ye shall eat, or what ye shall drink; nor for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? — *Matthew* 6:25.

That is to say, our Father who has bestowed the greater gift will surely bestow the lesser. Is not life to which food

is but servant greater than food itself? Is not the body — that wonderful fabric of God — greater than raiment, which is but the fabric of man? The argument, you perceive, is from the greater to the smaller. Let us learn in this connection a still deeper lesson. The inner man is greater than the outer; character is greater than condition. Here, in fact, is one of the grand issues between Materialism and Christianity. Materialism proposes to work from without inwardly, saying, "Take care of the husk; let that shape the nut." Christianity works from within outwardly, saying, "Take care of the nut, let this shape the husk." Not that which goes into a man defiles him, but that which comes out of the man — this it is which defiles the man. Cleanse first the inside of the cup and the platter, that the outside of them may be clean also.

The God who feeds Birds will feed Sons. — The second consideration which our King urges why we should trust our Father is this: The Father does manifestly care for creatures inferior to ourselves: —

> Behold the birds of the air, that they sow not, nor reap, nor gather into barns; and your heavenly Father feeds them. Are ye not of much more value than they? — *Matthew* 6:26.

It may be that at that very moment a flock of birds was circling over the head of the Mountain King. However this may have been, it had been felt so far back as the time of psalmist and patriarch that God provides for the raven his food, and gives to the young ravens which cry. How beautiful our own Bryant's address to the migrating waterfowl: —

> Whither, midst falling dew,
> While glow the heavens with the last steps of day,
> Far, through their rosy depths, dost thou pursue
> Thy solitary way?
>
> Vainly the fowler's eye
> Might mark thy distant flight to do the wrong,
> As, darkly painted on the crimson sky,
> Thy figure floats along.

There is a Power whose care
Teaches thy way along that pathless coast, —
The desert and illimitable air, —
Lone wandering, but not lost.

Thou'rt gone, the abyss of heaven
Hath swallowed up thy form; yet, on my heart
Deeply hath sunk the lesson thou hast given,
And shall not soon depart.

He who, from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone,
Will lead my steps aright.

— WILLIAM CULLEN BRYANT.

Observe exactly what it is that our King would have us learn from the birds: it is not their idleness or want of forethought; it is their freedom from care. How utterly unanxious these birds of heaven are. Did you never go into the woods, and feel yourself lightened of heavy cares as you heard the carols of the forest warblers? What strains of content and joyous praise float through the aisles and cloisters of their forest cathedrals. Yet, merry and unconcerning for the future as these birds of heaven are — neither sowing nor reaping nor garnering — your heavenly Father feeds them. For, observe, our King in arguing from birds does not say, "The heavenly Father of the birds feeds them"; but he says, "Your heavenly Father feeds birds." And are not we as sons of God, made in his image and after his likeness, of more value than many sparrows? If, then, my heavenly Father feeds birds which are not his children, will he not much more feed me who am his child? Ay, he will. And if there be no other way of doing it, he who feeds the ravens when they cry will send his ravens to feed me.

Uselessness of Anxiety. — The third consideration which our King urges why we should trust our Father is this: Our utter powerlessness to change the appointments of divine providence: —

And which of you by being anxious can add one cubit to his stature, age, lifetime? — *Matthew* 6: 27.

The ancients were wont to measure life by terms of length: —

> Jehovah, make me to know mine end,
> And the measure of my days, what it is;
> Let me know how frail I am.
> Behold, thou hast made my days as handbreadths;
> And mine age is as nothing before thee:
> Surely every man at his best estate is altogether vanity.
>
> — *Psalm* 39: 4, 5.

Yet to add so little as a handbreadth or cubit to one's life is what almost every human being longs for. But he longs in vain. Consult what physicians you will, obey every law of health, however perfectly, you cannot protract your life one instant beyond the limit which God has set. "Oh, for one more hour!" cried Queen Elizabeth on her dying bed; but she cried in vain. If, then, you cannot add one moment to your life, why worry about next year? How much wiser and better to throw away all our solicitudes, and trust in that Father in whose hands our life is, and who has the power to shorten or lengthen it as it seems to him best.

The God who clothes Lilies will clothe Sons. — The fourth consideration which our King urges why we should trust our Father is this: God cares even for unconscious flowers: —

> And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow. They toil not, nor spin; and I say to you, that not even Solomon in all his glory was arrayed like one of these. And if God so clothes the grass of the field, which to-day is, and to-morrow is cast into the oven, will he not much more clothe you, O ye of little faith? — *Matthew* 6: 28-30.

What the precise species of lily was which the Mountain King had in mind has been greatly debated, and, perhaps, will never be settled. The probability is that he used the term in its generic or popular sense rather than in its specific or technical. The very point in his argument from them is that they were common flowers of the field, destined with the grasses to serve the Palestinian for

fuel. This allusion to the lilies suggests several interesting lessons.

Folly of Pride in Dress. — The first is this: The folly of pride in dress. It is as though the Lord of the Kingdom had said: —

> If you will devote your thoughts and anxieties to such a trivial matter as outward show, as, for example, raiment, or jewellery, or equipage, the commonest flowers of the field surpass you in that very line. You are accustomed to think that King Solomon, in his magnificent state, with his stud of twelve thousand horses, his fourteen hundred chariots, his five hundred golden shields, his throne of ivory overlaid with pure gold, his gorgeous vestments, was the culmination and type of human splendor. And you think rightly. Nevertheless, I say to you that even King Solomon, when arrayed on some festal day in all his glory, was not arrayed like one of these common lilies of the field.

Here it was that the Lord of true beauty spoke. Our tastes are often artificial and coarse. We generally prefer Solomon's flashing colors to the lily's modest hues; the purple of emperors to the purple of violets. Yet which think you would stand the test of the microscope better, — the monarch's gorgeous mantle, or the lily's exquisite petal? Here, then, is our King's argument. Do not be so anxious about external appearances. Many of us, while engaged in our daily occupations, toil and plan with reference to making a show in the world, anxious for more jewellery and elegant costumes, standing many a minute before the mirror and studying how to arrange and display our ornaments to the best effect. Now, if it comes to this, if we will occupy our thoughts with such trivial questions as these; if we will ask, What shall I wear, and how shall I wear it? What ornaments become me? What is the latest style? and the like: if we will persist in asking such tiny questions as these, why, the most gorgeously apparelled queen is easily beaten in this game and trial for beauty by any of earth's humblest flowers. How foolish, then, to spend so much time and care on raiment and outward appearance, when a common, unconscious, transient lily outvies in all the elements of a genuine external beauty all the gorgeous magnificence of a Solomon.

The True Adornment is from Within. — Learn a second lesson from the flowers: It is the beauty of growing silently, unfolding from within, rather than self-investing from without. Consider those lilies. They are not anxious about their clothing, practising no tillage, neither spinning nor weaving material for their costume. Yet see how they grow, surpassing Solomon in all his self-invested glory. As nothing from without can defile a man, so nothing from without can adorn him. Accordingly, let not your adorning be that

> outward one of braiding the hair, and of wearing golden ornaments, or of putting on apparel; but let it be the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price. For so in the old time the holy women also, who hoped in God, adorned themselves. — 1 *Peter* 3:3–5.

Our King's own character is after all the true robe. Let us then put on the Lord Jesus Christ, and make not provision for the flesh to fulfil its desires. If our heavenly Father clothes perishable lilies, he will surely clothe immortal spirits.

Each Flower an Epitome of Providence. — This leads us to the third and chief lesson taught us by the flowers; it is the same we have just learned from the birds: The lesson of trusting our Father. The God who clothes the lilies will certainly clothe his sons. The flower, notwithstanding its beauty, is an emblem of transientness: —

> As for man, his days are as grass;
> As a flower of the field, so he flourishes:
> For the wind passes over it, and it is gone;
> And the place thereof shall know it no more.— *Psalm* 103:15, 16.

Yet, ephemeral as the flower is, every flower is a record and epitome of divine providence. For there is not a flower so tiny or hidden but that our heavenly Father visits it with his loving care, giving it his sunshine and dew and everything it needs. He visits many a flower

which man never sees, peeping from deep glen, fringing untrodden desert, smiling from crevice of mountain crag.

> Full many a flower is born to blush unseen,
> And waste its sweetness on the desert air. — THOMAS GRAY.

Mungo Park once found himself in a vast wilderness, surrounded by savage beasts and still more savage men. He wrote: —

> My spirits began to fail me. But, at this moment, painful as my reflections were, the extraordinary beauty of a small moss in fructification caught my eye. Can that Being, thought I, who planted and watered and brought to perfection, in this obscure part of the world, a thing which appears of so small importance, look with unconcern upon the situation and sufferings of creatures formed after his own image? Surely not. Reflections like these would not allow me to despair. I started up, and disregarding both hunger and fatigue, travelled forward, assured that relief was at hand; and I was not disappointed.

You feel the resistlessness of the argument. If our Father clothes so feeble a thing as the grass of the field, which to-day is and to-morrow is cast into the oven, will he not much more clothe you, O ye immortal sons of his, yet of so little faith? For so does our late poet — minister at the court of St. James, sing in his *Violet Song*: —

> I feel as weak as a violet
> Alone 'neath the awful sky —
> As weak, yet as trustful also;
> For the whole long year I see
> All the wonders of faithful nature
> Still worked for the love of me.
> Winds wander, and dews drip earthward,
> Rains fall, suns rise and set,
> Earth whirls, and all but to prosper
> A poor little violet. — JAMES RUSSELL LOWELL.

Anxiety a Mark of Heathenism. — The fifth consideration which our King urges why we should trust our Father is this: We, as having the sense of being his children, have nobler ends in view than heathen: —

> Be not therefore anxious, saying, What shall we eat, or, What shall we drink? or, Wherewith shall we be clothed? For after all these do the Gentiles seek. — *Matthew* 6: 31, 32.

It is on just such comparatively trivial matters as food, drink, raiment, outward shows, that pagans fasten their thoughts and anxieties. Read the Vedic hymns. But the heavenly Father's children — they who have the sense of sonship and communion with him — these have nobler ends in view. Their real toil, that which engages the anxious care of their hearts, is not for the food which perishes, but for the food that endures to life eternal. It is as though the Lord of the Kingdom had said: —

If you were something different from what you are, if you were not the chosen and beloved children of the Most High, if you did not believe that he had called you to nobler pursuits, — then it would not be so strange if you were pressed with such anxieties as these, foreboddingly asking with Gentiles, What shall I eat? what shall I drink? how shall I be clothed? No, let those who do not look up to God as their heavenly Father, and who refuse to recognize his providential and loving watchcare, brood with anxious fret over these pygmy things. Let heathen worry. It is the child's privilege to trust.

Our Father knows our Wants. — The sixth consideration which our King urges why we should trust our Father is this: He is already familiar with our needs, and, being our Father, he will supply them: —

For your heavenly Father knows that you have need of all these. — *Matthew* 6: 32.

What an argument against undue solicitude concerning temporal necessities! If our heavenly Father were really an ignorant Deity, unacquainted with ourselves and our wants, and at a loss to know how to meet them, then indeed might we be filled with painful solicitude about our temporal needs. But no; our Father is everything but an ignorant Deity. He is the good Shepherd, and knows his own sheep, and calls each of them by name, and leads them forth to eat and drink in the ever green pastures of his grace. Keep in mind that our King's injunction is not against industry, or frugality, or wise provision for the future; his injunction is against such painful solicitude as we should feel if God did not know our wants or care to meet them. And what want can we possibly have which

our Father does not know? And since he is our Father, and loves us as only his infinite heart can love, why should we give way to brooding anxieties, as though he were an ignorant and heartless monarch instead of being our heavenly Father?

Care for God, and God will care for you. — The seventh consideration which our King urges why we should trust our Father is this: Trust in him insures his fatherly care of us: —

> But seek first his kingdom, and his righteousness; and all these shall be added to you. — *Matthew* 6: 33.

The "all these things" of which the Lord of the Kingdom here speaks are manifestly those things to which he has been repeatedly alluding, and which constitute man's chief source of anxiety, namely, food, raiment, all else which such indispensables symbolize. Our King's promise is that he who makes obedience to God and his righteousness his first and chief anxiety will have all earthly needful blessings added to him as though in way of surplus. Fall into line then with all moral forces of God's Kingdom, and your physical condition will be cared for. Care for God's essentials, and God himself will care for your incidentals. First seek the bread of heaven and the water of life and the robe of righteousness, and our Father will see to it that in answer to our trust and diligence we shall have earthly bread and water and raiment. So long ago as the second century, Clement of Alexandria reports a traditional saying of Jesus thus: —

> Seek the great things, and the little things will be added to you; and be anxious for the heavenly, and the earthly will be vouchsafed to you as a surplus.

We appreciate so little the greatness of the Christian's inheritance that these poor little things of food and raiment seem great to us; yet to those who seek the greater even these lesser things are added, but only as it were in way of incidental superabundance. Food and raiment are added to the trustful child of the heavenly Father, some-

what as the oriental monarch feasts and robes his invited guests. The feasting and robing are quite necessary, but after all they are subordinate to the being noticed and invited and loved and honored by the monarch. First comes, alike in order of time and importance, the duty of seeking our Father's Kingdom and righteousness; and then come, as incidental gifts needful to such a loyal life, food and raiment. Why, then, be so anxious about the future? Obey our Father in all his commands, whether of toil or of trust; and rest assured that, having thus obeyed him, all else we need will be added to us by him who notices and cares for the inferior creation, feeding the unanxious birds and clothing the untoiling lilies. Ay: —

> Godliness is profitable for all things, having promise of the life that now is, and of that which is to come. — 1 *Timothy* 4: 8.

The sun is greater than the planets, and draws them. Seek, then, first the Kingdom of God and his righteousness, and all these things shall be added to you.

Sufficient to the Day is its Evil. — The eighth and last consideration which our King urges why we should trust our Father is this: The future will bring cares enough of its own: —

> Be not therefore anxious for the morrow; for the morrow will have its own anxiety. Sufficient for the day is its evil. — *Matthew* 6: 34.

There is a touch of melancholy in this last saying of the Son of man, tinging with a hue of gentle sombreness his bright picture of the unanxious, trustful child of God. It is as though our King had said: —

> However trustful in God you are, however much he may care for you, yet you live in a world where sorrow as well as trust is one of your Father's appointments. Each day has its own inevitable toil and grief — dark shadows dogging the sun-lit hours. To-day's burdens are heavy enough without to-morrow's added burdens. To forebode is to double. Why then torment yourself about to-morrow, as though to-day were free from every care and disquietude? Why be so foolish? Why distrust your Father as though he were ignorant of your wants, although he hears the ravens when they cry; or as though he scorned you, although he disdains not to clothe the lily? Why presumptuously invade the dread futurity which is his own domain? Why multiply uselessly,

foolishly, distrustfully, unfilially, the burdens with which to-day loads your weary spirits? Is it not enough that he gives you to-day's burdens to bear, without your wresting from his grasp, as with a suicide's hand, the unappointed sorrows of to-morrow?

Trust in God the Cure of Care. — This, then, is the lesson of our section: Trust in God the cure of care. Child of God, why distrust your Father, worrying about your to-morrow? In respect to anxiety, it is your privilege and duty to live the life of the lily, the robin, the babe. Do you wish to provide for your future? The true providence is to trust Pro-vidence, which is but another word for God's Fatherhood. Cast, then, all your anxiety upon God, because he cares for you: —

In nothing be anxious: but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which passes all understanding, will guard your hearts and your thoughts in Christ Jesus. — *Philippians* 4: 6, 7.

Sec. XVI. — The King's Law of Judging

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you. And why seest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye? Hypocrite! cast first the beam out of thine own eye; and then thou wilt see clearly to cast the mote out of thy brother's eye. Give not that which is holy to dogs, nor cast your pearls before swine; lest they trample them with their feet, and turn and rend you. — Matthew 7: 1-6. Compare Luke 6: 37-42.

Christ does not forbid all Judging. — Does the Lord of the Kingdom, then, mean to forbid all judging? Would he have us pass through the world negative characters, absolutely neutral to our moral surroundings, without appreciation of what is good, without reprobation of what is bad? Certainly not. For the power of moral discrimination is one of the inborn, inalienable, distinguishing prerogatives of man. It is the animal which cannot pass moral judgments; but man can and ought, and this because he is man. It is one of the essential parts and necessary

offices of a moral nature that it shall have opinions touching the moral qualities of whatever comes within the range of its vision, approving the good, disapproving the bad. Accordingly, all life is an unbroken act of judging, each one of us being a ceaseless witness, juror, judge. Nor while we have a moral nature can it cease to be otherwise. As a matter of fact, the attitude in which I stand toward the character of others is the divine test of my own character. According as I approve and love the right and disapprove and hate the wrong, or do the opposites, that is to say, according as I judge, so God judges me. But why do I multiply words to show that our King does not mean to forbid all judging whatever, when our King himself summons us to acts of discriminating and judging: —

Give not that which is holy to dogs, nor cast your pearls before swine. — *Matthew* 7 : 6.

But does forbid Censorious Judging. — What, then, does our King mean when he says, "Judge not"? Evidently this: Do not be censorious in your judgments; do not have the spirit of condemning. Our King's command here is to be interpreted by his command as recorded in the parallel passage of the Third Evangelist, "Condemn not, and ye will not be condemned." What the Lord of the Kingdom forbids, then, is the spirit of criticism.[1]

A Needed Lesson. — How vastly our King's law of criticism is needed. For we criticise almost as naturally as we breathe. It is with most men as it was with Iago — they are nothing if they are not critical. In ancient Rome they elected their censors; no need have we of electing ours, every man is a natural censor, a born critic. See how this instinct of censorship pervades and disfigures all society. Look, for example, at the public press; and the public press is supposed to be the reflex of public sentiment. What kind of journals have the largest circulation, at least among transient buyers? The journals which

[1] In fact, the original Greek verb is κρίνω, the Greek noun being κριτής, which reappears in English as "critic."

indulge the most in denunciation, innuendo, scandal, that is to say, the journals which criticise the most. And in private spheres the same censorious tendency is equally manifest. No matter what the subject of remark chances to be, — whether a statue, a painting, an edifice, a sermon, a song, a deed, an enterprise, a method, a motive, — the one defect, real or imaginary, outweighs the hundred excellences. We may really think well of a person or of his performance; but somehow we do not feel quite at ease till we have directed attention to his weak points. If gold is really worth more than dross, would it not be quite as well and uplifting to talk less of the dross and more of the gold? Yet, strange to say, this spirit of criticising is in a marked degree a besetting sin of sons of the Kingdom. I do not know how to explain this, unless it be that the sense of occupying a superior platform cultivates a feeling of personal superiority; the higher the view-point, the easier to look down. One thing is too certain: as in Jerusalem's temple, so in the temple of the soul, the Pharisee and the publican stand side by side; and one of the struggles of the Christian life is not to let the Pharisee get the advantage of the publican. Especially does this spirit of phariseeism, which is but another word for criticism, manifest itself in the matter of creeds or theological opinions. There is no censorship so bitter or so relentless as the ecclesiastical. No lesson, practically speaking, is more needed than precisely this: Judge not.

Judging means the Being Judged. — And judging entails its own punishment; for so our King himself proceeds to declare: —

> For with what judgment ye judge, ye shall be judged; and with what measure (metre) ye mete, it shall be measured (meted) to you. — *Matthew* 7 : 2.

It is the King's application to the moral world of the law of elasticity or resilience; or, to use the theological term, retribution. In other words, the Lord of the King-

dom restates, in another form, the great law of the harvest: Whatever a man sows, that shall he also reap. The law is true for this world. The censorious man is sure to be censured, — with what measure he measures, it is measured to him again. What a colossal, awful illustration of this is the history of the Jews! The Jew judged the Gentile, and this without mercy; and ever since the Gentile has been judging the Jew, and this almost without mercy. Our King's saying is especially true for the next world. Before the judgment-seat of Jesus Christ he shall have judgment without mercy who showed no mercy. Do not imagine, then, that it is not a very serious thing to judge one another. Our feelings toward others — these are the standards by which we ourselves are to be judged, these are the judgment books themselves. But this law of harvest or retribution has also its blessed side: —

Judge not, and ye will not be judged; condemn not, and ye will not be condemned; release, and ye will be released. Give, and it will be given to you; good measure, pressed down, shaken together, running over, will they give into your bosom. For with what measure ye mete, it will be measured to you again. — *Luke* 6:37, 38.

The Speck and the Joist. — Moreover the habit of judging others implies ignorance of self: —

Why seest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye? — *Matthew* 7:3, 4.

How wretchedly inconsistent the spirit of criticism often is. It can see distant motes; it cannot see near beams. It strains out gnats for a neighbor; it swallows camels for itself. It shrinks from Pilate's Prætorium lest it be defiled; but it crucifies the Lord of purity: —

Thou art without excuse, O man, whoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest dost practise the same things. . . . But if thou art called a Jew, and restest on law, and gloriest in God, and knowest his will, and distinguishest the things that differ, being instructed out of the law; and believest thyself to be a guide of the blind, a light of those who are

in darkness, an instructor of the foolish, a teacher of babes, having in the law the form of knowledge and of the truth: thou then that teachest another, dost thou not teach thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest, a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou rob temples? thou that gloriest in law, through the transgression of the law dishonorest thou God? Reckonest thou this, O man, that judgest those who practise such things, and doest them, that thou shalt escape the judgment of God? — *Romans* 2 : 1–3, 17–23.

Verily "they who live in glass houses should not throw stones." Yea, he that is without sin among us, let him cast the first stone. The fact is, censoriousness and self-ignorance are very apt to go hand in hand. Both are proofs of a disordered nature. It is the carrion bird that scents the garbage from afar. The very fact of discovering and pointing out the speck that is in my brother's eye is too often a proof that I myself am carrying without knowing it a beam in my own eye. The very habit of judging is, so to speak, the carrying a beam in one's own eye; the mote that I see in my neighbor's eye is often but the shadow of the beam in my own eye. Self-knowledge is indeed the mother of charity.

> Oh, wad some power the giftie gie us,
> To see oursels as others see us;
> It wad frae monie a blunder free us,
> And foolish notion. — ROBERT BURNS.

Self-knowledge is the cure of censoriousness.

Secret of True Criticism. — And now our King teaches us the secret of true criticism: —

Hypocrite! cast first the beam out of thine own eye; and then thou wilt see clearly to cast the mote out of thy brother's eye. — *Matthew* 7 : 5.

Observe the strong epithet, "Hypocrite!" Nor is the epithet too strong. For hypocrisy is a prolific source of censoriousness. The critic, as a rule, assumes to be better than he really is. Like the guilty censor of the prophet's day, he says to his neighbor: —

Stand by thyself, come not near to me, for I am holier than thou. — *Isaiah* 65 : 5.

It is the thief who shouts "Stop thief!" Nevertheless, the instinct to "set right" is doubtless divinely implanted. But how shall we set others right? By first setting ourselves right. First cast the beam out of thine own eye; then thou wilt see clearly to cast the mote out of thy brother's eye. For an oculist needs a good eye himself. Can a blind man guide a blind man? Will they not both fall into a pit? Not condemning others, but amending one's own self, this is the secret of true criticism. After all, no criticism is so genuine or so successful as the criticism of sympathy.

Brothers, if a man be even caught in any trespass, ye who are spiritual restore such a one in a spirit of meekness; considering thyself, lest thou also be tempted. Bear one another's burdens, and so fulfil the law of Christ. — *Galatians* 6 : 1, 2.

This, then, is our King's law of criticism: Leniency toward others; severity toward self.

Christ's Law of Discretion. — But the Lord of the Kingdom is not one-sided in his commands. And so we pass to study his law of moral discrimination, or doctrine of reserve: —

Give not that which is holy to dogs, nor cast your pearls before swine; lest they trample them with their feet, and turn and rend you. — *Matthew* 7 : 6.

The phraseology is Jewish. Dogs and swine being to the Jew types of unclean animals, our King's command is: —

Give not the consecrated food of the temple to unclean dogs; neither cast your pearls before unclean, ferocious swine, lest angered by the discovery that the offered pearls are not food, they tread your precious treasures with their feet, and set upon you.

But, although the language is Jewish, yet the meaning is universal. It is as though our King had said: —

I have just warned you against censorious judgments. But do not go to the opposite extreme of foolish laxity. Do not carry your leniency so far as to give up all moral discrimination, failing to distinguish between lambs and dogs, kids and swine. Observe the law of adapta-

tion; adjusting truths to varying circumstances: judging righteously. Do not feed the strong adult with milk, or the babe with solid meat. Do not threaten the penitent with hell; do not delight the incorrigible with heaven.

The best possible comment on our King's sayings is his own answer when his disciples asked him, "Why speakest thou to them in parables?"

And he answering said to them, To you it is given to know the mysteries of the kingdom of heaven; but to them it is not given. For whoever has, to him will be given, and he shall have abundance: but whoever has not, even what he has shall be taken. But happy are your eyes, because they see; and your ears, because they hear.—*Matthew* 13: 10–17.

Here, then, is our King's mandate of discretion: Study circumstances.

Sec. XVII. — The King's Law of Prayer

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you. For every one that asks receives; and he that seeks finds; and to him that knocks it will be opened. Or what man is there of you, who if his son shall ask a loaf, will give him a stone; or if he shall ask a fish, will give him a serpent? If ye then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him? — Matthew 7: 7–11. Compare Luke 11: 9–13.

It is the King's law of prayer. The paragraph yields four topics for study: a command, a promise, an appeal, an argument.

The Command. — And, first, the command, "Ask, seek, knock." But why does the Lord of the Kingdom command this? Is it not one of the chief articles of this Mountain Code that God is our Father? Has he not already told us that our Father knows all our wants, and loves to meet them? Does not, then, the very fact of our praying imply some distrust of God's Fatherhood? Why, then, does his Son and our King bid us ask, seek, knock? Remember, then, that the sense of sonship is not inconsistent with the sense of dependence. Remember, also, that

the more clearly we perceive our wants, the more highly we prize our supplies; the more we feel our dependence, the more we feel our sonship. It is the privilege of a son to ask. Even unconscious, inarticulate infancy makes known its wants by cries. Even the dumb, irrational chick chirps for food. How much more, then, should rational man, conscious of want and of the source of supply, make known his requests to God. Yes; it is the prerogative of sonship to ask. The hungry child who, in waywardness or pride or stubbornness or unfilialness, refuses to ask his parents for food, has not the sense of sonship. But the child who has a really filial spirit asks as spontaneously as he breathes. For after all prayer is not so much a matter of words as an aspiration, a breathing after diviner things. And man's aspiration is God's inspiration. And the more we aspire, the more he inspires. Well, then, may the King of spirits bid us ask, seek, knock.

The Promise. — Nor does the King of spirits content himself with issuing a mandate of prayer: he escorts his mandate with a blessed promise: —

> For every one that asks receives; and he that seeks finds; and to him that knocks it will be opened. — *Matthew* 7: 8.

Does our King then mean to teach that every prayer of ours, whatever its nature or object, will be answered? Would he have us expect that our heavenly Father will always answer our prayers, as when, for example, we pray for recovery from illness, or rescue from shipwreck, or success in a business project? Certainly not. For, had he really meant to promise this, many are the times in which the promise has proved a failure. And the secret of the failure is this: we ask, and receive not, because we ask amiss. For instance, we ask selfishly, mechanically, indolently, dictatingly, doubtingly, stubbornly, ignorantly, in a word, sense-wise. What, then, is the kind of prayer which our King promises shall be answered? Evidently this: the prayers we offer as spiritual beings. Whatever we need and ask for as his children, made in his image and

after his likeness, the Father of spirits will most assuredly grant. Here, at least, there can be no possibility of failure.

The Appeal. — For listen to a resistless appeal: —

> Which of you that is a father, if his son shall ask a loaf, will give him a stone? or, if he ask a fish, will he instead of a fish give him a serpent? or, if he shall ask an egg, will he give him a scorpion? — *Matthew* 7 : 9, 10; *Luke* 11 : 11, 12.

That is to say, no father that is really a father will mock his children with deceptive or consciously hurtful gifts. Our King, you perceive, makes confident appeal to a universal and profound instinct, the instinct of parental love. Fallen and shattered as man is, parental love still survives — one of the few precious relics of paradise. So universal is this instinct that he who lacks it is at once branded as unnatural, inhuman, monstrous. And parental love is as profound as it is universal. How intense its joy, its pride, its grief, its care! In fact, parental love is one of the grand motive forces of society, the instigator of its plans, its industries, its anxieties, its self-denials, ever seeking to give good gifts to the children. Oh, not alone in the gory field, where warrior hurtles against warrior, and bayonets drip with blood, are heroes to be found. In the sequestered precincts of home ten thousand times ten thousand heroines are literally laying down their lives for their children.

The Argument. — And so we come to our King's mighty argument for confidence in prayer: —

> If ye then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give good gifts, even the Holy Spirit, to them that ask him? — *Matthew* 7 : 11; *Luke* 11 : 13.

The argument is from the smaller to the greater; from the less probable to the more probable; from the imperfect fatherhood of man to the perfect Fatherhood of God. For, however much we may be disposed to take a favorable view of society, not one of us will venture to assert that human parents are absolutely perfect. There are the inevitable imperfections which arise from human

finiteness. However much parents may love their children, they often commit errors of judgment; and even when their judgments are wise, they often lack the power to carry out their loving wishes. Moreover, if the Bible is true, man is not only finite, and therefore imperfect; man is also fallen, and therefore all his capacities and instincts have suffered more or less of check and deterioration. Nevertheless, in spite of all this disaster and wreck, man does love his children. He does not mock their wants with what he knows are false supplies, offering them stones for loaves, serpents for fishes, scorpions for eggs. Evil as he is, he knows how to give good gifts to his children. And if this is true of earthly fathers, how much truer it must be of the heavenly Father, who is infinite in every perfection. The argument, we must admit, is absolutely overcoming. As God is diviner than man, so God's Fatherhood is diviner than man's. In brief, it is Christ's philosophy of prayer. Observe: it is not elaborate argumentation, it is appeal to a universal, deep instinct; it is not syllogism, it is fatherhood; it is not logic, it is sonhood. If ye then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give good things — that boon of boons, the Holy Spirit — to them that ask him?

Sec. XVIII. — The King's Law of Altruism

All things therefore whatever ye wish that men should do to you, so do ye also to them: for this is the law and the prophets. — Matthew 7: 12. Compare Luke 6: 31.

It is our King's law of otherism or social equilibrium.

"Therefore" the Telling Word. — Is this law to be taken absolutely, in all literalness of strict construction? Let me put the case concretely. Here is an ignoble drone, begging arms: does the Golden Rule require us to do to him as he wants, and so pamper him in his wicked laziness? Or here is a reeling sot, thirsting for another pota-

tion: does the Golden Rule require us to gratify his accursed thirst? You see at once that the command is not to be taken in absolute literalness. What, then, does our King mean? The emphatic, telling word in this mandate is the illative conjunction "*Therefore*." It is as though our King had said: —

In view of the fact that God is your Father and treats you as sons, giving you good gifts according as you ask him: *therefore* do ye yourselves have your Father's spirit, doing to others as he does to you, giving them the good gifts they ask of you, even as he gives you the good gifts you ask of him. Your Father treats you as his sons: *therefore* treat your fellows as your brothers; for common fatherhood means common brotherhood.

Thus this conjunction "therefore," instead of seeming abrupt or inconsequent, is profoundly connective and morally inevitable, flooding the Golden Rule with a blaze of light. Your heavenly Father gives good gifts to the sons who ask him: *therefore* whatever you as sons of God, actuated by his Spirit, having his sense of right and propriety, feeling his love — would that men should do to you, do ye also to them. In other words, treat your brothers from your Father's platform. Thus treating them, you will neither judge censoriously nor give that which is holy to dogs; but you will live as God's sons, like him giving good gifts to them that ask you, being merciful even as your heavenly Father is merciful. Thus treating your brothers, even those who are your enemies, you will be the children of your Father who is in heaven; for he causes his sun to rise on evil men and good, and sends his rain on righteous and unrighteous. Be ye therefore perfect, even as your Father who is in heaven is perfect. In fact, the Golden Rule is the criterion of character; our sonhood to God is tested by our brotherhood to man.

Our Father who art in heaven, forgive us our debts, as we also have forgiven our debtors. For if ye forgive men their trespasses, your heavenly Father will forgive you also; but if you forgive not men their trespasses, neither will your Father forgive your trespasses. — *Matthew* 6: 12–14.

Originality of the Golden Rule. — Thus interpreted, the Golden Rule is profoundly original. I am aware indeed that cavillers allege that this was already one of the commonplaces in Jewish and classic literature. Thus Gibbon, speaking of Calvin's persecution of Servetus, says: —

> A Catholic inquisitor yields the same obedience he requires: but Calvin violated the golden rule of doing as he would be done by, a rule which I read in a moral treatise of Isocrates (in Nicole, tom. I, p. 93, edit. Battie) four hundred years before the publication of the gospel. — *Decline and Fall of the Roman Empire*, chap. LIV, note 36.

But, as Guizot has partly pointed out, Gibbon, notwithstanding his eminent scholarship, makes here a twofold mistake. First, he misquotes Isocrates by representing him as uttering an affirmative maxim, "Do to others as ye would that men should do to you." Whereas the maxim of Isocrates is merely negative, "What would anger you, if done to you by others, that do not to them." And, secondly, Gibbon misquotes Jesus himself by overlooking this pivotal word "*therefore*" (that is, in view of Christ's teaching of God's Fatherhood), and so misses the very gist of the Golden Rule. In other words, the maxim of Isocrates appeals to self-love; the maxim of Jesus appeals to God's Fatherhood. Accordingly, Gibbon's sneer is as unscholarly as it is malignant. No; the Golden Rule is in its spirit absolutely original.

Samples of the Sense of Social Balance. — Let me specify in a sort of sample way some of the social benefits which will follow obedience to the Golden Rule, that is to say, cultivation of the sense of moral balance or social equilibrium. Of course you will say that some of my suggestions are Utopian; but the Utopias of to-day are often the Actualities of to-morrow. This sense of moral balance will tend, for example, to broaden each man's horizon, convincing him that he is more than one of the bare units of society — that he is a corporate member of the one social unity, and therefore should love his neighbor as himself. Again, the sense of moral balance will tend to make every human being impartial, bidding him to treat others by the

same rule by which he treats himself, forbidding him to carry in his bag divers weights, — a small one for the poor and a large one for the rich. Again, the sense of moral balance will tend to equalize the blessings and opportunities of life, prompting, for instance, the owner of two coats to give one of them to him who has no coat at all, thus bringing about equality, his own abundance being a supply for his neighbor's want. Again, the sense of moral balance will tend to settle disputes, alike personal and international, by arbitration or some similar principle, submitting the question, not to the capricious fortunes of war, but to the equitable decision of the sense of society set in corporate equilibrium. Again, the sense of moral balance will tend to make the blessings of Christianity the common possession of mankind, impelling each son of the Kingdom to feel that the exceeding and eternal weight of glory in his own scale makes him a grateful debtor both to Greeks and to Barbarians, both to wise and foolish. In short, the sense of moral balance will tend to reduce the inequalities of society to a gracious equation, exalting the valleys of poverty, lowering the mountains of opulence, straightening the twists of wrongs, smoothing the roughnesses of misfortune; thus preparing in the wilderness the way of Jehovah, and levelling in the desert a highway for our returning King. The Golden Rule itself: what is it but mankind's colossal balance; God's own constellation of Libra in the spiritual heavens? And when this colossal balance shall be truly adjusted, then will every man indeed love his neighbor as himself, that is to say, his neighbor will become to him as though he himself were duplicated, his neighbor becoming to him his own other self.

Epitome of the Old Testament. — Observe now how the Lord of the Kingdom summarizes the Old Covenant in the words which he adds to the Golden Rule, "For this is the law and the prophets." It recalls the fuller statement which he afterward made in answer to the lawyer who asked a tempting question, saying, "Master, which is the great commandment in the law?" Jesus said to him: —

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. A second is like it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law, and the prophets. — *Matthew* 22 : 35–40.

That is to say, the loving your God with all your heart is the being true to God as your Father; and the loving your neighbor as yourself is the being true to him as your brother. And so it comes to pass that love is indeed the fulfilling of the law, the very bond of perfectness; and no wonder, for God himself is love. If, then, we would be perfect even as our heavenly Father is perfect, we must be merciful even as our heavenly Father is merciful. And of this perfect love our King himself, God's firstborn among many brothers, is the perfect example. He not only taught the Golden Rule, he also practised it in the divinest of ways; loving his neighbor not only as himself, but even more than himself; laying down his own life in very love for his foes. Verily, he came not to destroy the law, or the prophets, but to complete them.

Need of an Altruistic Imagination. — Let me add that no one can really obey the Golden Rule in its spirit without exercising an altruistic imagination. For why was this Godlike gift bestowed on man? Godlike I say; for even Deity himself — I say it reverently — did not create till he had first imagined, the creating idea or plan preceding the created thing. Faith itself, what is faith but a transfigured imagination? And no man, I repeat, can truly obey the Golden Rule of doing to others as he would have others do to himself until he exercises the otheristic imagination, placing himself as it were in their position. For example, let the producer try to imagine himself in the place of the consumer, and the consumer in the place of the producer; or let the buyer and the seller exchange for a moment their respective places, the buyer standing behind the counter instead of before it, and the seller before the counter instead of behind it: I fancy that in this somewhat rare exercise of the otheristic imagination

the bargain will be tolerably ideal, approximating the even balance of the standard ethical scales. And so in society generally. How, for example, can the capitalist understand the position of the unemployed, and so do them justice, to say nothing of mercy, unless he obeys the spirit of the Golden Rule by entering altruistically into their woes, sympathetically feeling their hunger, their homelessness, their shame, their despair? Ah, what our poor world needs is not division of spoils, but reciprocity of life; not compassion, but co-passion; not pity, but sym-pathy. Yes, there is something which mankind needs more than law or liberty or education or even comfort: mankind needs the sense of a corporate life, the consciousness of *esprit de corps*. For human society is, so to speak, one vast moral corporation, in which are no limited or silent partners, but in which all mankind have a joint interest, sharing alike or at least reciprocally the profits and losses of our common corporate life. And when mankind shall reach this exalted stage of social equilibrium, then will it fulfil, though in a transfigured sense, the long-ago military order of King David: —

> As his share is that goes down to the battle, so shall his share be that tarries by the baggage: they shall share alike. — 1 *Samuel* 30: 24.

The Golden Age. — This, then, is our King's law of altruism, or doctrine of society. As our Father loves us, so we are to love our brothers. The Golden Rule is the golden key to the Golden Age. In that perfected Society, that ideal Commonwealth, that Kingdom of God, which will yet most surely come, wherein "all men's good shall be each man's rule," the lowly Lawgiver of the Mountain will himself be enthroned in the heart of Mankind, his only sceptre the Golden Rule.

Sec. XIX. — The King's Law of Difficulties

Enter ye in through the narrow gate: because wide is the gate, and broad the way, that leads to destruction, and many are they who enter in through it. Because narrow is the gate, and straitened the way, that

leads to life, and few are they who find it. — Matthew 7 : 13, 14. Compare Luke 13 : 24.

It is our King's law of victory. In studying it,

The King's Injunction. — Observe, first, the King's injunction, "Enter ye in through the narrow gate." It recalls a similar injunction uttered months afterwards, when the Lord of the Kingdom was on his way to Jerusalem, and he was asked : —

Lord, are they few that are saved ? And he said to them, Strive (agonize) to enter in through the narrow door ; because many, I say to you, will seek to enter in, and will not be able. — *Luke* 13 : 22–24.

It is not that the gate in itself is narrow ; it is that the gate is narrowed because of ourselves and our encumbrances. It does cost a terrific struggle to part with our pride, our self-confidence, our self-will, our evil habits ; for it is like parting with ourselves. Theorize as we may, it is as a matter of fact a herculean task for the miser to give up his love of money ; for the drunkard to give up his cups ; for the Pharisee to give up his pride ; for the self-willed to give up his will. Nothing less than an agony of attempt will enable us to enter in through the narrow gate ; nothing less than an agony of campaign will enable us to keep in the straitened way. The Kingdom of God is — so to speak, a stout fortress — a very Zion of celestial Jebusites ; accordingly, the Kingdom of Heaven suffers violence, and none but the violent can force it. Agonize, then, to enter in by the narrow gate ; for many will seek to enter in, but will not be able.

The Easy Way. — Glance, secondly, at the easy way : —

Wide is the gate, and broad the way, that leads to destruction, and many are they who enter in through it. — *Matthew* 7 : 13.

"Wide is the gate, and broad the way." Accordingly, it costs no effort to enter through the gate ; no effort to keep in the way. It is the way of carelessness ; the way of indolence ; the way of pleasure ; the way of self-love.

"That leads to destruction."

There is a way which seems right to a man,
But the end thereof are the ways of death. — *Proverbs* 16 : 25.

So the contemporaries of Noah thought; and the flood ingulfed them. So Jerusalem thought; and their city was left unto them desolate. So the rich fool thought; and that night his soul was required of him. So the merchant walking on the edge of dishonesty has thought; and suddenly found the prison-bars closing on him. So the young man dallying with the wine-cup has thought; and found himself on a scaffold. So the Pharisee, trusting in himself that he was righteous, has thought; and waked up in hell. So the church-member, hearing the King's words but not doing them, has thought; and gone into eternal punishment. Yes; if the Lord of the Kingdom is to be believed, there is positive danger of souls being destroyed. And the wider the gate and broader the way, the greater the danger. "Easy is the descent to hell," sang the Cumæan bard. It costs no effort to descend, and descents gain momentum, and are as perilous as they are easy.

"And many are they who enter in through it." What a picture of mankind! This spacious gate, this broad highway, is thronged with the rich and the poor, the young and the old, the gay and the sad, the fashionable and the vulgar, the heedless and the careworn, the miserly and the prodigal, the scholarly and the ignorant, the titled and the obscure, the sanctimonious and the blaspheming. It is the crowded Champs Elysées of life; the bustling, surging Broadway of this world-city of ours.

The Difficult Way. — Glance now at the difficult way: —

Narrow is the gate, and straitened the way, that leads to life, and few are they who find it. — *Matthew* 7 : 14.

"Narrow is the gate." This is true even in respect to other and far less blessings than those of God's kingdom and righteousness. It is true, for example, in respect to wealth legitimately earned, it comes only through strain of brawn and brain. It is true in respect to intellectual

greatness; no man becomes a brain-king except at cost of intense mental discipline. And the greater the kingdom, the narrower the gate. And therefore it is especially true of the Kingdom of God. The gate into that Kingdom is so narrow that no one can enter through it except at cost of pride, self-will, love of ease, love of money, love of fame, fear of men, evil habits, evil companions, in short, forsaking all that he has, — father, mother, wife, children, brother, sisters, lands, yea, his own life also.

"And straitened is the way." Many people who admit that the gate is narrow seem to think that, if they can only once succeed in entering through it, it will open on a broad easy highway. It is a profound misconception of the Christian life. Heaven is not to be taken by a single longing. The way thither is long, narrow, steep, stony, thorny, hard beset by infernal brigands. Recall some of the Bible representations of the new life in Christ Jesus — how stalwart and sinewy they are! For example, it is a pilgrimage, not an easy-going summer stroll, but a genuine pilgrimage, moving on steadily day by day, through summer and winter, with staff and pack and sword. Again, it is a race in which every weight is to be laid aside, every muscle and nerve to be strained to utmost tension — the very landmarks already passed to be forgotten. Again, it is a self-denial, a renunciation of ease, fashion, honors, success, particularly of wealth. Recall the story of the rich young ruler, whom Jesus loved, but who, when he heard the King saying: —

> One thing thou lackest; if thou wishest to be perfect, go, sell whatever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me. — *Mark* 10: 21.

went away exceeding sorrowful; for he was one that had great possessions. And Jesus looked round about, and said to his disciples: —

> Verily I say to you, It is hard for a rich man to enter into the kingdom of heaven. And the disciples were amazed at his words. But Jesus answered them again, Children, how difficult it is for them that trust in riches to enter into the kingdom of God. And again I say to

you, It is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God. — *Matthew* 19 : 16–24 ; *Mark* 10 : 17–25 ; *Luke* 18 : 18–25.

Again, it is a persecution. For a servant is not greater than his lord ; if they persecuted the Master, they will certainly persecute the Master's servants. Indeed, it is in the very nature of the Kingdom that all who would live godly in Christ Jesus will suffer persecution. Not necessarily the persecution of thong and dungeon and stake ; but a persecution it may be more cruel, because more refined, — the persecution of smile and sneer and avoidance. Again, it is a warfare, not a mere chivalric tournament, not even an occasional, desperate skirmish, but a prolonged, deadly campaign, in which our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly realms. Once more, it is a duel with self ; for there are fightings within as well as fightings without. For example, fightings against ambition, pride, selfishness, envy, uncharitableness, anxiety, discouragement, unbelief, especially those manifold sins which spring up and thrive in that lower part of our nature which the Bible calls the "flesh." For even when the spirit is willing, the flesh is weak. How ceaseless the struggle between the two natures : The flesh lusts against the Spirit, and the Spirit against the flesh ; for these are contrary the one to the other, that we may not do the things that we wish. How graphically St. Paul describes the ceaseless duel between these two men, the inner man and the outer man : —

I know that in me, that is, in my flesh, dwells no good thing ; for to wish is present with me ; but to perform that which is good is not. For the good that I wish, I do not ; but the evil that I wish not, that I practise. But if what I wish not, that I do, it is no more I that perform it, but the sin that dwells in me. I find then the law, that, when I wish to do good, evil is present with me. For I delight in the law of God after the inward man. But I see a different law in my members, warring against the law of my mind, and bringing me into captivity to

the law of sin which is in my members. O wretched man that I am! Who will deliver me from the body of this death? — *Romans* 7 : 18–24.

In brief, the way to the City of Peace is the same narrow way of self-denial which the Lord of the Kingdom himself trod. Did he live a life of ease and self-will? Let his toils, hunger, thirst, fatigue, tears, bloody sweat, cross, tomb, be the answer. And now listen to him: —

If any one wishes to come after me, let him deny himself, and take up his cross daily, and follow me. — *Luke* 9 : 23.

Happy are we, if at the close of life's battles, he shall be able to say to us, "Ye are they who have continued with me in my temptations." For only those sons of the Kingdom who fight to the end and come off victorious will win the rewards of the Kingdom. He that endures to the end, and none but he, will be saved. Only those who are brothers and partakers with the exile of Patmos in the tribulation and patience which are in Jesus shall win the Kingdom of Heaven. He that overcomes, and none but he, to him will the King give to sit down with him in his throne; as the King himself also overcame, and sat down with his Father in his throne.

"That leads to life." Ah, this word, "Life," as our King pronounced it and meant it and gives it! Put your powers of imagination to utmost stretch; conceive as best you can all that is vast in extent, exquisite in beauty, majestic in grandeur, profound in worth, sublime in nobility, triumphant in achievement, blissful in rapture, measureless in eternity; conceive as best you can the very beatitude of God himself; and you may have some faint idea of the meaning of that "Life" which is the ineffably blessed goal of the narrow gate and the straitened way – they lead to the life eternal. What though we cannot enter the fullness of that life this side eternity? There are moments, even within the confines of time, when we are permitted to

View the triumph from afar
And seize it with our eye. — Isaac Watts.

Scaling some rugged mountain, it proves Delectable, offering Beulah glimpses; toiling up the Hill Difficulty, the top yields a Pisgah view.

"And few are they who find it." What a sad comment on poor human nature! What though the reward is rich beyond all compare, even the heavenly immortality? The gate thither is so narrow and the way so difficult that men shrink from trying to enter it, or, having entered, they become discouraged and give it up. What a mighty host crossed the Red Sea in triumph! Yet out of all that mighty host who at the time of crossing were of age, only two — Caleb the son of Jephunneh, and Joshua the son of Nun — entered the land of promise. Many are called, but few are chosen. And who are these few chosen travellers? Those who have entered through the narrow gate of the Beatitudes, and are following the King in the straitened way of his Mountain Code. Let us then take the Mountain King alike for gate and for way; alike for door and goal. So shall we find that the straitened way which begins at the narrow gate ends in a lofty portal, even the Sublime Porte of the skies. Ah, this is just the difference between earth's Arc de Triomphe and heaven's abundant entrance into the eternal Kingdom; the sons of this world have their triumphal arch at the beginning of life; the sons of the Kingdom have theirs at the end.

Sec. XX. — The King's Law of Character

Beware of false prophets, who come to you in sheep's clothing, but within are ravening wolves. From their fruits ye will know them. Do men gather grapes from thorns, or figs from thistles? So every good tree bears good fruit; but the corrupt tree bears evil fruit. A good tree cannot bear evil fruit, nor can a corrupt tree bear good fruit. Every tree that does not bear good fruit is cut down, and cast into the fire. So then, from their fruits ye will know them. Not every one that says to me, Lord, Lord, will enter into the kingdom of heaven; but he that does the will of my Father who is in heaven. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many miracles? And then will

I profess to them, I never knew you; depart from me, ye who work iniquity. Every one, therefore, who hears these words of mine, and does them, shall be likened to a wise man, who built his house on the rock. And the rain descended, and the streams came, and the winds blew, and fell on that house; and it did not fall, for it was founded on the rock. And every one that hears these words of mine, and does them not, shall be likened to a foolish man, who built his house on the sand. And the rain descended, and the streams came, and the winds blew, and beat on that house, and it fell; and great was its fall. — Matthew 7 : 15–27. Compare Luke 6 : 43–49.

It is the King's law of character. In studying it,

Beware of False Prophets. — Note, first, our King's warning : —

Beware of false prophets, who come to you in sheep's clothing, but within are ravening wolves. — *Matthew* 7 : 15.

The word "prophet," I hardly need say, is used by the Bible writers chiefly in the sense of religious teacher. What our King says then is this, "Beware of false teachers." And his warning is as much needed to-day as it was when our King uttered it. For a tendency to falseness is somehow inherent in man. Failing to be good, he tries to seem good; stealing

> the livery of the court of Heaven
> To serve the Devil in.
>
> — ROBERT POLLOK'S *Course of Time.*

Accordingly, there have always been pseudo-prophets or false teachers. They abounded in Ezekiel's day, speaking vanity and divining lies, prophesying deceits, murmuring "Peace, peace!" when there was no peace, daubing Jehovah's wall with untempered mortar. False prophets abounded in St. John's day : —

Beloved, believe not every spirit, but try the spirits whether they are of God : because many false prophets have gone forth into the world. — 1 *John* 4 : 1.

False prophets are abounding in our own day, declaring that the gate to heaven is wide and the way easy, preaching self-righteousness, self-evolution, materialism, ecclesiasticism, every sort of counterfeit gospel — they are

old foes with new faces. False prophets will abound in the last day itself: our King himself declares that in the last days

> There will arise false Christs, and false prophets, and will show great signs and wonders, so as, if possible, to lead astray even the elect. — *Matthew* 24: 24.

Thus the Bible begins with the story of the false prophet's victory in Eden, "The serpent beguiled me, and I did eat." And the Bible ends with the story of the false prophet's defeat in hell: —

> The Devil who led them astray was cast into the lake of fire and brimstone, where are also the beast and the false prophet: and they will be tormented day and night for ever and ever. — *Revelation* 20: 10.

Nor is the punishment too severe. For falseness and cruelty are twins. The man who counterfeits sanctity by wearing the meek garb of a sheepskin is sure to be within a ravening wolf. Like the thief, he comes not but to steal and to kill and to destroy. How graphic the late laureate's portrayal of him: —

> With all his conscience and one eye askew —
> So false, he partly took himself for true;
> Whose pious talk, when most his heart was dry,
> Made wet the crafty crowsfoot round his eye;
> Who, never naming God except for gain,
> So never took that useful name in vain;
> Made Him his catspaw and the Cross his tool,
> And Christ the bait to trap his dupe and fool;
> Nor deeds of gift, but gifts of grace he forged,
> And snakelike slimed his victim ere he gorged;
> And oft at Bible meetings, o'er the rest
> Arising, did his holy oily best,
> Dropping the too rough H in Hell and Heaven,
> To spread the Word by which himself had thriven.
>
> — TENNYSON'S *Sea Dreams*.

By their Fruits ye will know them. — Note, secondly, our King's test: —

> From their fruits ye will know them. Do men gather grapes from thorns or figs from thistles? So every good tree bears good fruit; but the corrupt tree bears evil fruit. A good tree cannot bear evil fruit, nor can a corrupt tree bear good fruit. Every tree that does not bear good

fruit is cut down, and cast into the fire. So then, from their fruits ye will know them. — *Matthew* 7 : 16–20.

Could there be a better test? It is as old as the third day of the creative week : —

God said : Let the earth put forth grass, herb yielding seed, fruit tree bearing fruit after its kind, wherein is the seed thereof, upon the earth : and it was so. And the earth brought forth grass, herb yielding seed after its kind, and tree bearing fruit, wherein is the seed thereof, after its kind : and God saw that it was good. — *Genesis* 1 : 11, 12.

How do you test the quality of a fruit tree? By its bark, its leaves, its blossoms? No. By its fruit? Yes. And so of men. For the material world is a parable of the spiritual. As you cannot alter a law of nature, so you cannot alter a law of morals. How, then, are we to test a man? By the blossoms of his profession? No. By the fruits of his acts? Yes. True, a bad man may sometimes do good things. For example, a physician may be skilful and also untruthful; a statesman may pursue an astute policy and yet be personally corrupt; a preacher, like Ophelia's ungracious pastor, may show

> the steep and thorny way to heaven,
> Whilst, like a puff'd and reckless libertine,
> Himself the primrose path of dalliance treads,
> And recks not his own rede. — *Hamlet* I, 3.

But observe : the good in such cases as these is the fruit of the head, not of the heart; and our King is speaking of heart-harvests.

The good man out of his good treasure brings forth good things; and the evil man out of his evil treasure brings forth evil things. — *Matthew* 12 : 34, 35.

Yes; by their fruits ye will know them. And the saying is not only true of men's characters; it is also true of men's teachings. How shall we know whether a given teacher is a true prophet or a false? By the kind of character which his teaching yields. If a man's creed makes him better, if it helps him to enter through the narrow gate and keep in the straitened path, if it enables him to be poor in spirit, penitent, meek, hungry for righteousness,

merciful, pure in heart, pacific, patient under persecution for Christ's sake, in brief, if it enables him to yield the peaceable fruit of righteousness, then his creed, whatever the words in which he formulates it, is for this man true, even though it may not have received the endorsement of ecclesia or council, synod or convocation. The sectary, under the marshalship even of an apostle John himself, may undertake to forbid him; his sufficient defence is that, as a matter of fact, he does actually succeed in casting out demons in Christ's name, he does help men and women to live better Christian lives. If, on the other hand, a man's creed does not make him better, if, in spite of it, he is still unamiable, censorious, untruthful, dishonest, overreaching, penurious, mean, then his creed, even though it is in the very words of our King himself, is for this man a lie. We cannot resist the decisiveness of the Great King's test, "A tree is known by its fruits; from their fruits ye will know them." Remember also that no fruit tree is good which is not fruit bearing. No matter how large or stately it is, how numerous and green its leaves, how brilliant and fragrant its blossoms, its owner cannot do better than to cut it down as a cumberer of the ground. Do you not remember the fate of Olivet's barren fig tree? Jesus saw a fig tree afar off having leaves, and came, if haply he might find anything thereon; and when he came to it he found nothing thereon but leaves only; and he said to it, "Let no fruit grow on thee henceforward forever!" And immediately the fig tree withered from its roots. Even the Lord of Love will blast a pretentious but fruitless professor of religion.

Not Profession, but Character. — Note, thirdly, our King's mournful prophecy: —

> Not every one that says to me, Lord, Lord, will enter into the kingdom of heaven; but he that does the will of my Father who is in heaven. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many miracles? And then will I profess to them, I never knew you; depart from me, ye who work iniquity. — *Matthew* 7 : 21–23.

"Not every one that says to me, Lord, Lord, will enter into the Kingdom of Heaven; but he that does the will of my Father who is in heaven." Not every one who is baptized, and keeps his name on the church-roll, and regularly partakes of the communion, will enter heaven: only he who actually does his heavenly Father's will. Not every one who puts forth leaves and blossoms will be saved: only he who actually bears fruit to the glory of heavenly grace. Not profession, but possession; not creed, but deed; not words, but works.

"Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many miracles?" Oh, how many will be disappointed at the judgment-seat of the great King. Many will say to him in that day, "Lord, Lord, in thy name did we not prophesy; in thy name did we not preach, teach, pray, shout, argue, battle against heretic, unbeliever, scoffer? Lord, Lord, in thy name did we not cast out demons; in thy name remove this abuse, carry on that reform, repel this assault, crush that heresy? Lord, Lord, in thy name did we not do many wonderful works; in thy name organize this charitable institution, complete that benevolent enterprise, endow this seminary, found that church?" Ah, it is one thing to say, "I do this in the name of Jesus Christ"—that were a name to conjure with. It is another thing actually to do it in Jesus Christ's name. There is such a thing as drawing near to Jehovah with our lips, while our hearts are far from him. There is such a thing as the holding a form of godliness, yet denying the power thereof; whereas the Kingdom of God is not in word, but in power. Alas, many are they who will never wake up to this dread fact till they stand before the bar of the King of Mankind. Then will they learn, as the saintly prisoner of Bedford jail saw in his dream, that even from the gate of heaven, not less than from the city of destruction, there is a hell.

"And then will I profess to them, I never knew you." Yes, there are two professions: the one which man makes

before his King; the other which the King will make when mankind are arrayed before his own judgment-throne. Then will he say to all false prophets and professors of his Kingdom, to all leafy and blossomful but fruitless trees: —

> I never knew you; even in the time of your greatest displays, when your articles of faith were the truest, and your prayers were the loudest, I never knew you.

What an awful contrast! They will claim remembrances of intimacy, "Lord, open to us; we ate and drank in thy presence, and thou didst teach in our streets." But he will disclaim even acquaintance, "I tell you, I know not whence ye are; I never knew you."

"Depart from me, all ye that work unrighteousness." Again, what an awful contrast! Now he says to Pharisee and Sadducee, publican and harlot, "Come to me!" Then he will say, and to none more surely than to the false professor, "Depart from me!" And departure from Jesus Christ, — banishment from him who is prophet, priest, king, exile from him who is the way, the truth, the life, — this is in and of itself destruction; this in and of itself is hell, punished with eternal destruction from the presence of the Lord and from the glory of his power.

The Wise Builder. — Note, fourthly, the wise builder: —

> Every one therefore who hears these words of mine, and does them, shall be likened to a wise man, who built his house on the rock. And the rain descended, and the streams came, and the winds blew, and fell on that house; and it did not fall, for it was founded on the rock. — *Matthew* 7 : 24, 25.

The wise builder, then, is the man who not only listens to the King's laws, but who also actually obeys them; who not only professes to be the King's subject, but who also actually carries out the mandates of the Mountain Code; even he who is poor in spirit, mourns his sins, walks meekly, yearns for righteousness, is merciful, pure in heart, reconciles the estranged, suffers persecution for righteousness' sake, preserves society by being part of its salt, guides

mankind by shining as one of its lamps, is personally better than Pharisee and scribe, cherishes no grudge against his injurer, is chaste as a sunbeam, is content with a simple Yes, yes, No, no, turns his cheek to the smiter, loves his enemies, does his alms in secret, prays in his closet, lays up treasures in heaven, has a single eye, trusts his Father, judges not his brothers, acts discriminately, obeys the Golden Rule, has entered in through the narrow gate, keeps walking in the straitened way, bears good fruit, not only saying, "Lord! Lord!" but also actually doing his heavenly Father's will. In brief, the wise builder is he who is a Christian in fact as well as in name. The best possible comment on this saying of the Mountain King is the echo of it by his own apostle James: —

> Become doers of the word, and not hearers only, deceiving yourselves. Because if any one is a hearer of the word, and not a doer, he is like a man beholding his natural face in a mirror. For he beheld himself, and has gone away; and straightway he forgot what manner of man he was. But he who looks into a perfect law, the law of freedom, and remains by it, becoming not a forgetful hearer, but a doer of work, this man shall be happy in his doing. — *James* 1: 22–25.

Accordingly, when the storms of adversity shall beat against the character-house of the wise Christian builder, — when the rains of sorrow fall, the winds of temptation blow, the floods of death swell, the dashings of the judgment-sea surge, all nature and hell beat vehemently against that house, it shall not fall; it shall not even be shaken. And the reason is sufficiently plain and strong; it was founded upon the rock of obedience to the King.

The Foolish Builder. — Note, lastly, the foolish builder: —

> And every one who hears these words of mine, and does them not, shall be likened to a foolish man, who built his house on the sand; and the rain descended, and the streams came, and the winds blew, and beat on that house, and it fell; and great was the fall of it. — *Matthew* 7: 26, 27.

We see, then, who the foolish builder is; it is the man who hears the King's sayings, but does them not; who says, "Lord, Lord," but does not do what the Lord says.

It is the careless hearer of the wayside, the impulsive hearer of the stony ground, the divided hearer of the thorny ground; not the steady, thoughtful, fruitful hearer of the good ground. And observe on what this foolish man builds: he builds on the sand — the sand, for example, of reformation without regeneration; the sand of natural virtue, strength of personal will, orthodoxy of creed, nominal profession. And observe the fate of this house on the sand. The same storms of adversity which burst on the character-house of the wise builder — the same rains of sorrow, winds of temptation, floods of death, dashings of judgment-sea — will burst vehemently on the character-house of the false professor; and it will fall suddenly, and remedilessly; and this for the simple but sufficient reason — it had no foundation; it rested only on sand. "And great was the fall of it." A building falls in our city; hundreds go to see the ruins. So men travel many a league to behold the crumbling Coliseum and Parthenon and Temple of the Sun. But what are these ruins, magnificent as they are, compared with the ruins of a fallen soul — the eternal fall of reason, imagination, conscience, will, memory, hope, love, aspiration, the very capacity for religion itself? Considering how much immortality means, the fall of a single human soul is mightier than the crash of a star or the annihilation of a universe.

Imperialism of the Basileia. — No wonder, then, that

When Jesus completed these words, the multitudes were astonished at his teaching. For he taught them as having authority, and not as their scribes. — *Matthew* 7 : 28, 29.

Look at this Mountain Code. How intense the personal authority which pervades it. Six times does the uncrowned King from Nazareth plant himself in open opposition to the rabbins, joining issue, not so much with Moses, as with the official interpreters of Moses, boldly overturning the hallowed traditions of centuries: —

Ye have heard that it was said to those of old. . . . But I (Ἐγώ) say to you. — *Matthew* 5 : 21, 22, 27, 28, 31, 32, 33, 34, 38, 39, 43, 44.

And these are but samples of his sovereignty. According to the Mountain King, the Kingdom of God demands a perpetual sacramentum. Obedience is its admitting countersign; loyalty is its everlasting watchword. From first to last it is a very King who speaks, conjugating all life in the active voice, the imperative mood, the present tense, the personal pronoun, the singular number. The least imperious of men was he; yet of all men he was the most imperative. If this is not sovereignty, will you tell me what you mean by sovereignty?

Love the Keynote of the Basileia. — Reviewing the Mountain Code as a whole, we see that one keynote runs through it and characterizes it — it is the word "Love." Indeed, Love is the supreme characteristic of the Kingdom of God, or Christianity itself: —

> By this shall all men know that ye are my disciples, if ye have love one to another. —*John* 13: 35.

I am aware, indeed, that there are many most excellent Christians who maintain that what they call Christ's "ordinances," for example, Baptism and Supper, are the most binding of moral obligations; and therefore they make obedience to these "ordinances" the test of ecclesiastical orthodoxy and even of personal loyalty to the great King. Now the simple fact that these are only "ordinances," or enactments, shows that they belong to the less important range of Christ's "commandments"; for they are contingent on changing conditions of time, place, circumstance, health, opportunity, and the like; whereas the essential principles of divine morality are uncontingent, being as universal as human space and as everlasting as human time; and therefore obedience to these fundamental principles of Christian morality is the supreme test of citizenship in the Kingdom of God. And Love, I repeat, is the supremest of these principles or "commandments" of our King. What though love is often sneered at as a girlish sentimentalism, quite unworthy the sturdy muscle of denominational champions

contending earnestly for the faith which was delivered once for all to the saints? Does it never occur to these redoubtable knights of the faith delivered once for all to the saints that this primitive faith — this original orthodoxy — meant, and still ought to mean, chiefly this, Supreme love to God and supreme love to man? Recall the question of the lawyer who came to the King on his last Tuesday as a suffering man, and asked him, saying: —

Teacher, what commandment is first of all? which is the great commandment in the law?

Jesus answered, The first is (Deut. 6: 4, 5), Hear, O Israel; the Lord is our God, the Lord is one: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first and great commandment. And a second like it is this (Lev. 19: 18), Thou shalt love thy neighbor as thyself. There is no other commandment greater than these. On these two commandments hang all the law, and the prophets.

And the scribe said to him, Well, Teacher, thou saidst truly that he is one, and there is no other beside him; and to love him with all the heart, and with all the understanding, and with all the strength, and to love one's neighbor as himself, is much more than all the whole burnt offerings and the sacrifices.

And Jesus seeing that he answered intelligently, said to him, Thou art not far from the kingdom of God. — *Matthew* 22: 35–40; *Mark* 12: 28–34.

Ponder some other divine sayings of a similar character: —

A new commandment I give to you, that ye love one another; as I loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another. This is my commandment, that ye love one another, as I loved you. These things I command you, that ye may love one another. Owe no one anything, but to love one another; for he that loves another has fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet; and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself. Love works no ill to one's neighbor; therefore love is the fulfilment of the law. If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have prophecy, and know all mysteries, and all knowledge; and if I have all faith, so as to remove mountains, but

have not love, I am nothing. And if I bestow all my goods in food, and if I give up my body to be burned, but have not love, it profits me nothing. And now abide faith, hope, love, these three; and the greatest of these is love. The whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself. Walk in love, as also Christ loved you, and delivered himself up for us. Over all these put on love, which is the bond of perfectness. Concerning brotherly love ye need not that I write to you: for ye yourselves are taught by God to love one another. The end of the charge is love. If ye fulfil the royal law, according to the scripture, Thou shalt love thy neighbor as thyself, ye do well. Having purified your souls in obeying the truth unto unfeigned brotherly love, love one another from the heart earnestly. This is the message which ye heard from the beginning, that we should love one another. We know that we have passed out of death into life, because we love the brethren. He that loves not abides in death. Little children, let us not love in word, neither with the tongue; but in deed and truth. Beloved, let us love one another; because love is of God, and every one that loves has been begotten of God, and knows God. He that loves not has not known God; because God is love. He that abides in love abides in God, and God abides in him. If any one say, I love God, and hates his brother, he is a liar; for he that loves not his brother whom he has seen, cannot love God whom he has not seen. And this commandment we have from him, that he who loves God love his brother also. Every one who believes that Jesus is the Christ has been begotten of God; and every one that loves him who begot, loves also him who has been begotten of him. I ask thee, lady, not as writing to thee a new commandment, but that which we had from the beginning, that we love one another. —*John* 13:34, 35; 15:12, 17; *Romans* 13:8–10; 1 *Corinthians* 13:1–13; *Galatians* 5:14; *Ephesians* 5:2; *Colossians* 3:14; 1 *Thessalonians* 4:9; 1 *Timothy* 1:5; *James* 2:8; 1 *Peter* 1:22; 1 *John* 3:11, 14, 18, 23; 4:7–21; 5:1, 2; 2 *John* 5, 6, etc.

Thus on this twofold commandment of love to God and love to man hangs, as hangs a colossal portal on its two-fold hinge, the whole Bible from Genesis to Revelation. Love is thus the rhythmical keynote, the discretive index, the fundamental principle of the Kingdom of God or the Christian religion. Or, to express myself in phraseology suggested by the undulatory theory, Love is the ethereal medium pervading God's moral universe, by means of which are propagated the motions of his impulses, the heat of his grace, the light of his truth, the electricity of his activities, the magnetism of his nature, the affinities of his

character. In brief, love is the very definition of Deity himself: —

God is love; and he that abides in love abides in God, and God abides in him. — 1 *John* 4: 16.

Behold, then, Queen Love diademed with the amaranthine crown of imperial immortality: —

I'm apt to think the man
That could surround the sum of things, and spy
The heart of God and secrets of his empire,
Would speak but love; with him the bright result
Would change the hue of intermediate scenes,
And make one thing of all theology.

The Kingdom of God is the Kingdom of Love.

CHAPTER VIII

METHOD OF THE KINGDOM

But what is the method of the Kingdom of God? How does the King himself administer his Kingdom? Let me answer first negatively, and then affirmatively.

Sec. I. — Negatively

And first negatively. For example: —

Not by Sword. — The Kingdom of God is not managed by the sword. "Lord, shall we smite with the sword?" So exclaimed the disciples at that awful moment when Judas, having betrayed his Master with his kiss, the Roman soldiers and Hebrew police were about to arrest the King. Simon Peter, not waiting for the King's reply, suddenly makes a deadly plunge at Malchus, the high-priest's servant, and cuts off his right ear. It was an instinctive act, characteristic not only of Simon Peter, but also of human nature. Speaking from man's point of view, it was in its way a chivalric deed, for it was the onset of a solitary fisherman against the Roman Empire. But it was not the way of the Prince of Peace: —

> Jesus said to Peter, Return thy sword into the sheath, for all they who take the sword will perish by the sword. The cup which the Father has given me, shall I not drink it? Or thinkest thou not that I cannot beseech my Father, and he will even now send me more than twelve legions of angels? How, then, are the Scriptures to be fulfilled, that thus it must be? — *Matthew* 26: 52–54; *John* 18: 10, 11.

As the Roman legion numbered some seven thousand men, twelve legions of angels would therefore number some eighty-four thousand heavenly warriors, a tremendous overmatch for the little Roman cohort now surround-

ing the Nazarene. Had Jesus really wished for this angelic reënforcement, how swiftly they would have swept down and annihilated his captors, even as centuries before the angel of Jehovah had swooped down on the host of Sennacherib, and

> The might of the Gentile, unsmote by the sword,
> Was melted like snow in the glance of the Lord. — BYRON.

But no; although divinely innocent and divinely strong, the King will not resort to force to resist impious arrest. On the other hand, he begged permission of his captors to stretch forth his fettered hand, and touch Malchus, saying, "Suffer ye thus far," and he touched his ear and healed it. It was in some respects Christ's crowning miracle. Hitherto he had healed the trustful, even the indifferent. But now he heals a foe, — that foe being the servant of that same high priest who had sacrilegiously counselled the death of Jesus on the ground of public expediency, and sent him to Pilate for ignominious execution.

This disclaimer of Peter's sword by the King himself is one of the turning-points in human history, showing that his Kingdom is indeed not of this world. But how slowly the sons of the Kingdom have been learning this mighty lesson. To this day it is easier for them to smite with Peter than to heal with Jesus. But woe to them that go down to Egypt for help, and stay on horses, and trust in chariots because they are many, and in horsemen because they are very strong. The Captain of our salvation is not the martial Joshua, but the pacific Jesus. Therefore he made his triumphal entry into Jerusalem, not on the warlike horse, but on the peaceful ass. And therefore he will yet cut off the chariot from Ephraim, and the horse from Jerusalem, and break the battle-bow; he will speak peace to the nations; and his dominion will be from sea to sea, and from the river to the ends of the earth.

Not by Legislation. — Nor is the Kingdom of God managed by legislation. This is a lesson greatly needed by all those devout spirits who in their longing for the speedy

triumph of Christianity would crave the alliance of the State. That the church should be enthroned as the confessed mistress of the world; that she should wield visibly its civic powers, dictating its rulers, and legislations, and policies; that both mitre and crown should encircle her own brow, so that, where the crosier had failed, the scimitar should not; that emperors should be her chosen defenders, and her throne be borne in resplendent state on the shoulders of princes — this has always been a favorite dream of many of God's elect ones.

But such a dream has ever led to peril. Oh, that the church had always profited by the story of Satan's temptation of the King on the mountain. In the secularization of Christianity by the allying of Church and State; in the smothering of the spirituality of Christ's Kingdom by the patronage of political sovereignties; in the soiling of her purity and the fettering of her energies by the selfish and slippery policies of statecraft; in the invoking of the arm of the civil power to maintain and propagate her faith; in the decreeing that nonconformity to her ritual shall be heresy, and liberty of conscience shall be treason; in the opening of parliament chambers to her mitred dignitaries; in the filling of earth's cabinets with her cardinals and legates and nuncios; in the enriching her coffers with the levies of her fiefs and the tolls of her imperial lieges; in the cannonading of her San Angelo on Easter morning; in brief, in the demanding of legislation in behalf of the church — in all this we see the Devil's victory over the church at precisely the point where the Devil was vanquished by the church's Master.

And as the Devil promised to Jesus that he would give him all the kingdoms of the world and the glory of them if he would but make his own Kingdom a worldly kingdom, so the Devil has often fulfilled that promise in the case of those who have yielded to his temptation. But his gifts have proved to be satanic gifts indeed. As long as the church insisted on the spirituality of Christ's Kingdom, while as yet her ministers went forth without purse or sword,

proclaiming that Kingdom which is not eating and drinking, but righteousness and peace and joy in the Holy Spirit, so long was the church comparatively pure in doctrine and in practice. But when her success began to arrest the attention of the rulers of this world, and they saw that her influence was to be courted, and when she yielded to their seductive proffers of aid, then a tide of impurity began to set in which erelong submerged her in all manner of filth and abominations. The most ominous day the church ever saw was the day when Constantine the Great, having renounced heathenism at least in part, proclaimed himself the imperial patron of Christianity and defender of the faith. That alliance of Church and State set back the church for centuries, and to this day she is reeling beneath the satanic stab she then received. Ay, it was Church and State, Caiaphas and Pilate, that crucified the Lord of Glory.

No, sons of the Kingdom, your resources are too great to need the decrees of earth's Cæsars. Put not then your confidence in princes. O Jehovah, our God, it is nothing with thee to help, whether with many or with few: help us, O Jehovah our God; for we rely on thee, and in thy name we go against this multitude. In the name of our God we set up our banners. Through God we shall do valiantly; for he it is who shall tread down our adversaries.

Sec. II. — Affirmatively

And now affirmatively.

Method of Teaching. — And, first, our King administers his Kingdom by the method of teaching. For while God's Kingdom does not claim the authority of outward force, such as sword or legislation, it does claim the authority of inward force, such as principle and truth. Christ's Kingdom is the kingdom of the truth: —

> Thou sayest that I am a king. To this end have I been born, and to this end have I come into the world, that I should testify to the truth. Every one that is of the truth hears my voice, obeys me as his king. —*John* 18: 37.

And truth wins its way by teaching. The world's imperial men are not those who happen to be its millionaires or its monarchs; the men who rule the world are they who teach it. The masters of the world are they who are its masters; and master, being interpreted, is teacher. Do we not to this day call the school-teacher the schoolmaster?

And Jesus the Christ is incomparably the kingliest of teachers. How marvellous his dominion over the ages! How he is sceptring men's intellects, men's affections, men's consciences! At the mention of his name how many millions bow and confess that he is King of kings! The civilized world, in spite of the sneer of the sceptic and the rage of the blasphemer, still persists in reckoning its dates from the year of his birth, heading its documents with the august words, Anno Domini. And whence came this kingly Teacher's authority? Not from wealth; for while foxes have holes and birds of the air have nests, the Son of man had not where to lay his head. Not from social influence; for his own brothers did not believe on him, his own townsmen rejected him, his own countrymen crucified him. Not from scholarship; for he was only a Nazarene artisan, without academic training. "How knows this man letters, having never learned?" (that is, having never been trained as a rabbi?) And yet never man spake as this man. Whence then comes this Teacher's unexampled authority? From the majesty of personal character; the omnipotence of daily life. Men can fight other things: they can fight wealth, rank, force, brain; but men cannot fight character. And this kingly Teacher's tuitions were escorted, matched, buttressed by his kingly life. Therefore never man spoke like this man; never teacher taught with this teacher's authority. As Augustine says, "Whose life is lightning, his words are thunder" (Cujus vita est fulgur, ejus verba tonitrua).

And our King in ascending dropped his mantle as teacher on his church. From the hour that the cloud received him out of the sight of men, the church of

the living God has been the world's great teacher. Recall his parting words: —

> All authority was given to me in heaven and on earth. Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatever I commanded you: and, behold, I am with you always, to the end or consummation of the æon. — *Matthew* 28: 18–20.

Thus the King is winning a universal empire by the method of teaching.

Method of Healing. — Again, our King administers his Kingdom by the method of healing.

A Day of Healings. — Go back with me in thought nearly two millenniums to Capernaum of Palestine. It is the sabbath day. Already has the renowned teacher and healer from Nazareth worshipped in the synagogue. Availing himself of the freedom of the ancient ritual, he has publicly taught, and exorcised an unclean spirit from one of his fellow-worshippers. The news of the exorcism spreads like wildfire through Capernaum. From public synagogue to private dwelling the renowned healer wends his merciful way. He enters the home of one of his very special friends, Simon, son of John, afterward known as Peter the Rock. Sorrow is in the household. The mother of Simon's wife, suddenly seized by one of those malignant fevers which are still the terror of the Jordan valley, is lying hopelessly ill. The gracious Nazarene approaches her bedside; taking her by the hand, and lifting her up, he rebukes the fever; instantly the fever leaves her; she rises and gratefully sets festal entertainment for her blessed deliverer. A cure so signal as this, wrought in the household of one so well known as Simon Peter, sends another thrill of excitement through Capernaum. For Peter's household is not the only one which is afflicted. In this region, notorious for its aggravated and chronic maladies, are many incurable invalids. But it is the sabbath day, and they have not yet learned from the lips of the Lord of the sabbath that the sabbath was made for

man, not man for the sabbath, and that it is always lawful to do good on the sabbath day. Accordingly, they anxiously await sunset, at which hour the Jewish sabbath ends. As the sun sets behind the Carmel range, all Capernaum begins to be astir. From every direction friends flock, bringing invalids of every type of disorder, — lame, blind, deaf, mute, palsied, fevered, epileptic, lunatic, demonized, — until it seems as though the whole town were gathered at Peter's door. And Peter's Divine Guest, the wonder-working Nazarene, benignly glides from one to another of the vast throng, laying his hands on every one, and healing all. And so is fulfilled a memorable prophecy hundreds of years old: —

Himself took our infirmities, and bare our diseases. — *Isaiah* 53: 4; *Matthew* 8: 14–17.

A Specimen Day. — And this was but a specimen day in the life of our King. For example, does he make a missionary circuit? We read: —

Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and casting out demons, and healing every disease and every infirmity among the people. — *Matthew* 4: 23.

Again, does he withdraw to Lake Gennesaret? We read: —

Great multitudes from Galilee and Jerusalem and Judea and Decapolis and Idumea and Tyre and Sidon and beyond Jordan followed him; and he healed them all; and his fame went forth into all Syria; and they brought to him all that were sick, holden with divers diseases and torments, demonized, epileptic, lunatic, paralyzed; and he healed them all; and he spoke to his disciples, that a little boat should wait on him because of the crowd, lest they should throng him: for he had healed many; insomuch that as many as had plagues pressed upon him that they might touch him; and the unclean spirits, when they beheld him, fell down before him, and cried, saying, Thou art the Son of God. — *Matthew* 4: 24–25; *Mark* 3: 7–11; *Luke* 6: 17–19.

Again, does he visit the plain near Gennesaret? We read: —

Straightway they ran round about that whole region, and began to carry about on their beds those that were sick, where they heard he

was and wherever he entered, and they laid the sick in the marketplaces, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole. — *Matthew* 14: 34–36; *Mark* 6: 53–56.

Again, is he in the region beyond Jordan? We read: —

There came to him great multitudes, having with them lame, blind, dumb, maimed, and many others, and laid them down at his feet, and he healed them: so that the multitudes wondered, when they saw the dumb speaking, the maimed whole, the lame walking, the blind seeing: and they glorified the God of Israel. — *Matthew* 15: 30, 31.

Once more, does the imprisoned John the Baptizer send to him an embassy with the inquiry, "Art thou the Coming One, or are we to look for another?" We read that the embassy find him engaged in his wonted service, curing many of diseases and plagues and evil spirits, and bestowing sight on many that were blind; and he answered the deputation, saying: —

Go and report to John what things ye have seen and heard. Blind men receive sight, lame walk, lepers are cleansed, deaf hear, dead are raised up, and poor men have good tidings preached to them; and blessed is he, whoever finds no occasion of stumbling in me. — *Matthew* 11: 2–6; *Luke* 7: 18–23.

The Great Healer. — Thus we see that the King, so far as his acts were concerned, may be distinctively described as the healer of bodies. Let not the profound spirituality of his Kingdom tempt us to overlook this fact as being in very truth the characteristic habit of his public service. Were we to judge his employment by his recorded acts only, without reference to his sayings, we might in strictest propriety say that Jesus followed the medical profession. For out of forty-five specifically narrated miracles wrought by our Lord, thirty-six were miracles of restoration from sickness and death; to say nothing of the vast multitude of his other cures, of which we have no specific record. Indeed, taking into account the difficulties of locomotion in that age, it may be questioned whether the physician ever lived who had a larger practice than the young healer from Nazareth.

Healing still our King's Method. — And in thus healing the bodies of men our King added many a trophy to his Kingdom. Humiliating as it may be to confess it, the directest approach to most men's moral nature is through their bodily. It is said that those missionaries to heathen lands who have received a medical education in addition to their theological are, other things being equal, the most successful missionaries. The spiritual is not first, but the natural; then the spiritual. At all events, not only did Jesus himself heal; he also bade his disciples heal: —

> Calling to him his twelve disciples, he gave them authority over unclean spirits, so as to cast them out, and to heal every disease and every infirmity, saying, As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse lepers, cast out demons. — *Matthew* 10: 1, 7, 8. In like manner he afterward commissioned his seventy. — *Luke* 10: 9.

And our King's method is still the same. True, we cannot work his miracles; but we can have his spirit. We cannot heal instantaneously; but we can provide comfortable hospitals for healing slowly. I am convinced that when the sons of the Kingdom shall look at this matter obediently and intelligently, without the sentimental vagaries of "Faith-cures" and "Christian Science," they will, like their King himself, extend his Kingdom swiftly and triumphantly.

The King then is winning universal empire by his method of teaching and healing.

Method of Unfolding. — Again, our King administers his Kingdom by the method of unfolding.

Wonderfulness of Vegetation. —What a wonderful thing is Vegetation! Look at this tiny acorn. Little sign does it give of the vital energy with which it is instinct; the costly diamond is more promising. But plant that diamond; plant it carefully, in soil the richest, under conditions the most genial. Let your descendants ten thousand years hence visit the spot; no dazzling tree is there, flashing with countless jewelled leaves; nothing is there but just what you had planted — an unchanged, cold, dead diamond.

An autumn wind sweeps through the forest; a little brown, seemingly dead acorn falls to the ground; the hoof of a browsing deer presses it beneath the sod; there it lies in its grave an unnoticed thing. But the germ of a giant-life is in it; for the vernal days come again; the finger of the unsleeping One touches its secret spring; and, lo, the little brown nut quickens, swells, bursts, roots, rears, fruits — an exquisite illustration of John Tyndall's famous phrase, "Promise and potency of all life."

> Thou wast a bauble once, a cup and ball
> Which babes might play with; and the thievish jay,
> Seeking her food, with ease might have purloined
> The auburn nut that held thee, swallowing down
> Thy yet close-enfolded latitude of boughs,
> And all thy embryo vastness, at a gulp.
>
> — COWPER'S *Yardly Oak*.

And vegetation is not only wonderful in its unfolding, it is wonderful also in what I may call its automatism. The earth bears of herself, even as she had from the beginning: —

> God said, Let the earth put forth grass, herb yielding seed, fruit tree bearing fruit after its kind, wherein is the seed thereof, upon the earth: and it was so: the earth brought forth grass, herb yielding seed after its kind, and tree bearing fruit, wherein is the seed thereof, after its kind, and God saw that it was good. — *Genesis* 1 : 11, 12.

This is the sense in which it is right to speak of the soil as "mother-nature"; not mother as parent, but mother as nurse. The soil is not the sire of vegetation; the soil is the sphere of vegetation. In other words, vegetation, so far as man is concerned, is automatic; the seed starts, unfolds, fructifies, independently of man. Look at this tiny corn-seed; see how spontaneously its embryo quickens; how vigorously it bursts its envelope; how methodically it unfolds downward and upward; how greedily it takes in its appropriate food; how skilfully it elaborates its nourishment; how deftly it lays away the right substance at the right time in the right way at the right spot; how sagaciously it arranges its leaves for light, air, moisture; how

nervously in certain cases it shrinks from injury; how joyously it blossoms; how far-sightedly it provides for its own propagation; how humanly it dies; how humanly it revives.

But, natural as all this is, who can explain it? Who has discovered the initial cell? the formative principle? the vitalizing force? This is why botany is more wonderful than astronomy; the little violet at my feet sublimer than mighty Alcyone in the far-off sky. All that the scientist can do is to describe growth; he cannot explain growth. If he could explain growth, then he would be a philosopher indeed.

> Flower in the crannied wall,
> I pluck you out of the crannies;
> Hold you here, root and all, in my hand:
> Little flower, but if I could understand
> What you are, root and all, and all in all,
> I should know what God and Man is.
>
> — ALFRED TENNYSON.

Parable of the Unfolding Seed. — And the Kingdom of God is like vegetation: —

> So is the kingdom of God, as if a man casts the seed on the earth; and sleeps and rises night and day, and the seed sprouts and grows up, he knows not how. The earth bears fruit of itself; first a blade, then an ear, then full grain in the ear. But when the fruit permits, straightway he sends forth the sickle, because the harvest is come. — *Mark* 4: 26–29.

The parable is rich in suggestions. Let me select five principal points for study: the Kingdom of God is embryonic in its beginning; evolutional in its growth; fructuous in its issue; orderly in its method; automatic in its unfolding.

The Basileia of God is Embryonic; — And, first, as plant-life is embryonic in its beginning, so also is the Kingdom of God. This is true of its King himself; he began as a babe. It is true of his Kingdom; its sons, as we have seen, begin as babes. Yet the Kingdom of God is potential of all growths, Godward and manward. But as I shall speak of this phenomenon of growth more explicitly when

we come to study the parable of the Mustard Seed, I need not descant on it here.

And Evolutional; — Secondly, as plant-life is evolutional in its growth, so also is the Kingdom of God. It unfolds along the axis of its Divine King, growing, as he grew, in wisdom as well as in stature, in favor with God as well as with men. And in thus unfolding along the axis of the Divine King, his Kingdom absorbs and assimilates all moral material: the sunshine of God himself; the air of God's Spirit; the moisture of God's providences; the oxygen of God's truth; the nitrogen of God's science; the carbon of God's wealth. For Christianity is not a stone; Christianity, as we shall see, is a seed, even the mustard seed of the Kingdom.

And Fructuous; — Thirdly, as plant-life is fructuous in its issue, so also is the Kingdom of God. For fruitage is but the seed unfolded. And Christianity means reaping quite as much as sowing. The harvest truly is plenteous, but the reapers are few; let us pray then the Lord of the harvest that he send forth reapers into his harvest. And the church of the Kingdom is the harvest springing from the seed of the crucified King: —

> Verily, verily, I say to you, Unless the grain of wheat falls into the earth and dies, it abides alone; but if it dies, it bears much fruit. — *John* 12: 24.

> But now Christ has been raised from the dead, a first-fruit of those who have fallen asleep. But each in his own rank; Christ a first fruit, then they who are Christ's at his coming.

And Orderly; — Fourthly, as plant-life is orderly in its method, so also is the Kingdom of God: first a blade, then an ear, then full grain in the ear. It is unreasonable to expect the fruit of perfection before the blade of experience. This is true of doctrine: Peter comes before Paul, Paul before John; Athanasius comes before Augustine, Augustine before Luther, Luther before Wesley, Wesley before Robertson. It is equally true of character:

milk, the food of infancy; meat, the food of manhood. Maturity is as absurd in babyhood as babyhood is absurd in maturity. Little children — young men — fathers.

And Automatic. — Once more, as plant-life is automatic in its unfolding, so also is the Kingdom of God. Not that the sons of the Kingdom are excused from using means or working; we must plough, weed, water, reap. But human responsibility does have its own limits; we are not charged with vitalizing, evolving, fructifying. Paul plants, Apollos waters, but God alone gives the increase.

Believe in the Seed. — This, in fact, is the chief lesson of our parable: Believe in the Seed. How beautiful the sower's trust when seed-time comes. What though the seed he sows is small and seemingly dead? What though the soil is cold, and the sky lowering? What though the future is unknown? They that sow in tears will reap in joy. Let us beware of Uzzah's sin of over-care. Vain it is for us that we rise early, and late take rest, and eat the bread of toil; for so he gives to his beloved in sleep. Have faith, then, in heaven's own agriculture. Be not weary in well-doing, for in due season we shall reap, if we faint not. Cast thy bread upon the waters, for thou shalt find it after many days.

Summary. — To summarize the King's parable of the Unfolding Seed: The Kingdom of God grows by gradual unfolding.

Thus our King is winning universal empire by his method of teaching, of healing, of unfolding.

Method of Assimilation. — Again, our King administers his Kingdom by the method of assimilating: —

Parable of the Leaven. — Another parable spoke he to them: The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal, until it was all leavened. — *Matthew* 13: 33; *Luke* 13: 20, 21.

Objection: "Leaven a Symbol of Evil." — But I hear an objection: "Is not leaven a Biblical symbol of evil? Did not Moses strictly forbid the use of leaven in all sacrificial offerings by fire, and especially in connection with

the passover feast? Did not the King himself say to his disciples, Beware of the leaven of the Pharisees, which is hypocrisy? Did not St. Paul write to the Corinthians, Cleanse out the old leaven, that ye may be a new mass, even as ye are unleavened? For our passover, also, Christ was sacrificed; therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. How, then, can leaven be taken as a symbol of the Kingdom of God or Christianity?"

Force in the Objection. — It is but fair to state that there is so much force in this objection that some excellent scholars, overborne by the remembrance that the Bible almost everywhere else presents leaven as a symbol of evil, hold that the leaven of our parable also means evil, and accordingly sets forth the diffusive power of evil in the church. Nor is this interpretation inconsistent with the King's own teaching concerning his Kingdom. For instance, he expressly declares that the Kingdom of Heaven or Messianic reign is like a field in which are sown both wheat and tares, and, again, like a net cast into the sea, which gathers fishes of every kind, good and bad. As a matter of fact, evil does exist in the Kingdom of God or the Messianic dispensation; and in this respect is like leaven, for it works silently, contactually, pervasively, assimilatively, leavening the whole mass.

Leaven a Fine Instance of Christ's Transfiguring Power. — But while it is true that evil is like leaven in that it works disastrously in the Kingdom of God, it must be said that the analogy of our parable is not so much between Christ's Kingdom and leaven as it is between the working of Christ's Kingdom and the working of leaven. The analogy rests on a proverbial saying, "A little leaven leavens the whole lump." Indeed, our parable is a fine instance of our King's power to transfigure whatever he touches. So complete and desolating had been the sway of sin in this world, so manifest its spreading and corrupting power, that, until he came, the leaven of the Bible

had only its darker meaning. But the second Adam, in coming down to arrest the decays and cleanse the defilements begun in the first Adam, takes the same leaven, hitherto the sign of evil, and boldly uses it as the sure prophetic sign of his own coming triumph, thus solving in his own sublime way Samson's ancient riddle, —

> Out of the eater came forth meat,
> And out of the strong came forth sweetness (*Judges* 14 : 14) ; —

and so in literal truth making all things new. Enough that our King himself says that the Kingdom of Heaven, or his own personal reign in the heart, is like leaven, which a woman took, and hid in three measures of meal, till it was all leavened. And now let us glance at some of the analogies between the working of leaven and the working of the Kingdom of God or Christianity.

Christianity works Assimilatively. — And first, as leaven works assimilatively, so works the leaven of the Kingdom or Christianity.

Remember that the leaven used by Jews was fermented, that is, it was dough already leavened. When placed in a larger mass of dough, and under favorable conditions of temperature, it communicated its chemical properties to the mass, assimilating it to itself, that is, leavening it. It is so with the leaven of the Kingdom. Herein lies the special significance of the Lord's Supper or Holy Communion ; our partaking of the bread and wine — assimilating them into our own bodily organism — symbolizes our assimilation of Christ's personality and work and character into our own moral organism ; so that in simple virtue of a leavening process, Christ forms himself within us the new man of Christ's own character. Well may the re-born man, into whose moral nature the leaven of Christ's character has entered, and so made him a son of the Kingdom, be called, when ideally surveyed, a Christian, that is, a miniature duplicate of Christ himself.

Christianity works Silently. — Secondly, as leaven works silently, so works the leaven of the Kingdom or Christianity.

How unobtrusively and noiselessly the leavening process goes on in our kitchens. True, there is intense chemical activity and vigorous molecular movement throughout the entire mass; but not a sound betrays the working of the transforming energy. The cook may put her ear by the rising dough; but the dough will be as still as silence itself. Even so it is with the leaven of the Kingdom. The Kingdom of God comes not with observation: neither will they say, Lo here! or There! for lo, the Kingdom of God is among you and within you. Recall the parable of the Unfolding Seed. The real forces of Christianity work, so to speak, underground. Our King carries on his Kingdom, not superficially, but subterraneanly. What he asks is not area of surface, but depth of soil, knowing full well that length of root means breadth of tree and wealth of fruit. And how silently the tree grows.

Like some tall palm the noiseless fabric sprang. — REGINALD HEBER'S *Palestine*.

Ah, little do the sons of this æon note or dream of the mighty leavening which is quietly going on beneath the surface of society. Let unbelievers sneer at what they are pleased to call the waning energies of a death-struck superstition. But, sons of the Kingdom, be patient and trustful. For our King has introduced his own blessed leaven into the world, and its working, is as powerless as it is noiseless. Recall, in way of an illustration more hintful than exact, the story of the Conversion of the Roman Empire: it lay down at night a kingdom of paganism; it arose at dawn a kingdom of Christianity. Neither by whirlwind nor by conflagration nor by earthquake; but by a still small voice, a sound of gentle stillness. Neither our King nor those who share our King's spirit will strive, or shout, or cause any one to hear their voices in the streets. Leaven works silently.

Christianity works Contiguously. — Thirdly, as leaven works contiguously in the sphere of contact and along the lines of local positions, so works the leaven of the Kingdom.

It is interesting to watch with a chemist's eye the process of leavening. As soon as fermentation begins the minute particles of leaven-particles, no larger than the one-three-thousandth part of an inch, begin to move about in all directions, enlarge, become covered with tiny projections. These projections very soon drop off, and in their turn become independent particles, which repeat the same operation, thus carrying on the leavening process until the whole mass is leavened. And the point to be particularly observed is this: The mass is leavened particle by particle, through means of contagion, that is, contact. Even so it is with the leaven of the Kingdom or gospel. At whatever point the gospel, the real, pure, true evangel of Jesus enters, there it begins to work a heavenly contagion, graciously infecting the mass lying contiguously around it. For example: Brother graciously infects brother; friend, friend; shopmate, shopmate; fellow-citizen, fellow-citizen. Leaven works contiguously.

Christianity works Pervasively. — Fourthly, as leaven works pervasively, so works the leaven of the Kingdom.

"Know ye not that a little leaven leavens the whole mass?" And the little leaven leavens the whole mass just because leaven works according to the law of contact, each leavened particle leavening all the unleavened particles lying next around it; this it is which makes it certain that the whole lump will be leavened. Precisely so it is with the heavenly leaven. It has the doom of empire in it, just because it works through the medium of juxtaposition, leavening what it touches. It is true of each son of the Kingdom. Observe how the leaven of the evangel gradually assimilates to itself the whole moral nature, — choice, will, reason, imagination, conscience, impulse, habit, plan, every capacity, bringing every thought, feeling, love, aspiration, into captivity to the obedience of Christ. Thus it leavens the entire man — spirit and soul and body. And it is also true of society at large. The heavenly leaven passes from heart to heart, leavening every heart it truly touches. This leavening process is at

work to-day beneath the surface of society on a scale which the world and even the church little imagine. It is the fashion in certain quarters to talk about the "decadence of Christianity." If by "Christianity" is meant a system of ecclesiastical forms or regulations, the allegation is true; and I am glad of it. But if by "Christianity" is meant a spirit or life, the allegation is ridiculously false. Never in the history of Christendom has the leaven of the Kingdom been so thoroughly assimilating and transfiguring the world's moralities, business, politics, opinions, customs, civilization, as to-day. The King's leaven is in the world; and you can no more stay its graciously fermenting process than you can expunge the name of King Jesus from the page of history, or annihilate his immortality. Messiah's triumph is an inevitably assured certainty, not only because it has been decreed in the counsels of eternity, but also because his Kingdom is like leaven. Jesus Christ is the true bread coming down from heaven, which, fermenting in human society, is raising human society heavenward. Mankind will be the new lump, because Jesus Christ is himself the leaven. The only way by which you can estop the church of the living God from leavening mankind is by acting Haman's part at the court of the world's Ahasuerus, with no Esther at hand to thwart the edict of extermination. Leaven works pervasively.

Christianity works Introducingly. — Once more, as leaven works only when it is actually put into the meal, so it is with the leaven of the Kingdom.

Observe our King's expression, "Which a woman took, and hid in the meal." It matters not how prime is the quality of her flour, how careful her preparation of the dough, how excellent the character of her leaven as leaven, the woman must actually put the leaven into the meal itself if she would have her whole lump leavened. Precisely so it is with the leaven of Christianity. For the Kingdom of Heaven is not a matter of spontaneous generation; it does not spring up indigenously in any human heart. The Kingdom of Heaven is a celestial exotic, and

must be planted at some definite point before it can start on its career of growth and propagation. And the great mission of the church is to take the leaven of the Kingdom and hide it in the three measures of the world's heart. This, in fact, is the grave problem which now more than ever is taxing the ingenuity of the sons of the Kingdom. Here, on the one hand, is the meal, namely, a world lying in wickedness; and here, on the other hand, is the leaven, namely, the Gospel of the Kingdom of God. And the great practical problem of the church is this: How shall she multiply centres of Christian influence, that is, centres of leavening process? What a mighty argument our parable of the Leaven is for Bible Schools; missions, home and foreign; tract distributors; all possible ways of introducing the leaven of the Kingdom! After all, the most effective way of putting heavenly leaven into human society is by having a heavenly character. Christian example is the strongest factor in the divine fermentation. And observe how our parable seems to hint the feminine element as a special factor in the Kingdom of God. While it was a man who went forth to sow, it was a woman who took leaven and hid it in the meal. Although woman's influence is not so apparent as man's, it is more genuine. By leavening her household, she leavens Society.

Summary. — These, then, are some of the analogies of our parable: The Kingdom of God is like leaven, because it works assimilatively, silently, contiguously, pervasively, interiorly.

Thus our King is winning universal empire by his method of teaching, of healing, of unfolding, of assimilating.

Method of Ministering. — Again, our King administers his Kingdom by the method of ministering. He came, not to be ministered to, but to minister. Recall the memorable fulfilment of a memorable prophecy: —

> Jesus charged them that they should not make him known; that it might be fulfilled which was spoken through Isaiah the prophet, saying: —

Behold my servant, whom I chose,
My beloved, in whom my soul is well pleased.
I will put my Spirit upon him,
And he will declare judgment to the Gentiles.
He will not strive, nor cry aloud;
Nor will any one hear his voice in the streets.
A bruised reed he will not break,
And smoking flax he will not quench,
Until he send forth judgment unto victory.
And in his name will Gentiles hope.
— *Isaiah* 42: 1–4; *Matthew* 12: 16–21.

Portrait of the King. — Glance at some of the features of this matchless portrait; for so shall we get a better glimpse of our King's matchless method.

"He will not strive." No martial propagandist is our King; no bucklered Joshua; no javelined Phinehas; no sworded Peter; no fighting Cyril; no scimitared Mohammed. Upon his peaceful standard is blazoned the device of the Lamb; over it hovers the figure of the Dove. And this is just because his Kingdom is not of this world: were his Kingdom of this world, then might his servants have fought, and it may be he himself have striven, that he should not be delivered to this world's Pilates; but no, his Kingdom is not from hence. For, though we walk in the flesh, we do not war according to the flesh; and therefore the weapons of our warfare are mighty before God to the casting down of strongholds. The only sword which the sons of the Kingdom are permitted to wield is the sword of the Spirit, which is the word of God.

"Nor will any one hear his voice in the streets." No shouter in the thoroughfares is our King; no vociferous orator, booming forth his gospel of the Kingdom amid the clangor of ecclesiastical drums, the bombardment of theological troops, the fusillade of sectarian shibboleths. Not by the noisy shout of camp-meetings, or the advertising manifestos of sensational preaching and music and performances, or the showy drill of ostentatious ritual, or the forward displays of personal experiences at devotional services, does our King carry on his Kingdom. But he carries

it on by the modest reticence of daily life, the unconscious beauty of daily character, the subtile incense of daily service.

"A bruised reed he will not break." No despiser of storm-shaken souls is our King; no crusher of stumbling hearts; no trampler on prostrate characters. For the Spirit of the Lord Jehovah is upon him, because he anointed him to preach good tidings to the poor, to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord.

"And smoking flax he will not quench." No uprooter of discouraged souls is our King; no extinguisher of the divine possibilities existing in every human soul, however imbruted; no quencher of the dim light of nature in the pagan's heart, of the dying flame of conscience in the American infidel, of the waning embers in the disheartened Christian, of the expiring spark in the fallen wanderer. Instead of puffing out the flickering wick, he stoops down to fan it, stablishing the things that remain, which were ready to die.

And therefore our King is "sending forth judgment unto victory." Not "judgment" in the sense of condemnation; for God sent not his Son into the world to judge the world; but that the world through him might be saved. But "judgment" in the sense of right estimate of God, of truth, of duty, of acceptable religion — in one word, of righteousness, even that divine righteousness which the Son of God came to set up again in fallen man's heart. And in revealing this righteousness the Son of God is sending forth judgment unto victory, winning his way to universal empire and everlasting diadem by the gleaming sabre of his light, the resistless falchion of his truth.

And therefore "in his name the Gentiles are hoping." Think not, ye weary wise men from the far-off East, following a strange star, that the King whom ye are seeking is born King of none but Jews: he is the Son of man, and

therefore the King of men, all mankind having in him its centre, its throne, its rest. Let him but be made manifest everywhere; let the evangelists of his manger, his cross, his glory-cloud, his descending white throne, but hasten to go round the globe, telling the glad story of Jehovah's elect and beloved Servant becoming the mender of bruised reeds, and the fanner of dying wicks; and then in him, the Jew-son of David and the cosmopolitan Son of man, shall the Gentiles indeed trust, all mankind finding in his dear name its haven and its heaven.

This, then, is our King's method, victorious gentleness.

Thus our King is winning universal empire by his method of teaching, of healing, of unfolding, of assimilating, of ministering.

Method of Dying.—Again, our King administers his Kingdom by the method of dying. This, in fact, is our King's chief method. It was true of himself; it is equally true of the sons of his Kingdom. Recall his answer on the occasion when certain Greeks, who had come up to Jerusalem to attend the passover, expressed a desire to see the King:—

> Jesus answered them saying, The hour has come, that the Son of man should be glorified. Verily, verily, I say to you, Unless the grain of wheat falls into the earth, and dies, it abides alone; but if it dies, it bears much fruit. —*John* 12:20-25.

Parable of the Dying Grain.—Take a kernel of wheat and examine it closely. It consists of an embryo or rudimental plantlet and a cotyledon or mass of starch which surrounds the embryo and forms the chief part of the seed. So long as the kernel remains in the granary, it is simply a single, inert kernel, with no visible promise of life in it, much less of multiplication into harvest; it abides by itself alone. But take the kernel out of the granary, and bury it. Ere long the embryo begins to swell, and, bursting its skin, sends its little root downward and its little stem upward, thus proving itself to be a living thing. But whence did this swelling embryo get its additional material? From

the cotyledon or mass of starch which enveloped it and which formed the chief bulk of the kernel. The plant grew by feeding on the decomposing starch, a beautiful suggestion of vicarious sacrifice. Suggestion, I say, rather than instance; for it was not the embryo or plant itself that died; it was only the envelopment. Yet taking the seed as a whole, we may truly say that it died. The cotyledon waned that the embryo might wax; the kernel died that the wheat might live. Had the kernel continued to exist merely as a kernel, it would have existed alone, an isolated, fruitless unit. But it died; and in dying it gave birth to stalk, and blade, and bearded wheat. The harvest was born and cradled in the grave of the seed; the death of the seed was the birth of the crop.

Interpretation of the Parable. — It is the parable of a quickened, living, growing soul. For so long as a man lives a life of ease and self-pleasure, his powers remain inert and unproductive; he abides by himself alone. But if a man dies, if he begins a career of self-renunciation, giving up this and that pleasure, taking on this and that burden for others' sake, there will be erelong signs of quickening life, latent powers will manifest themselves, the shell of self will burst; the whole character, striking its root down into principle and lifting its shaft up into practice, will take on volume, strength, beauty, worth; like the kernel of wheat which has fallen into the earth and died, this dying, reviving man yields much fruit.

> I hold it truth, with him who sings,
> To one clear harp in divers tones,
> That men may rise on stepping-stones
> Of their dead selves to higher things.
>
> — *In Memoriam.*

It is only when at some Peniel in the pilgrimage of life the mysterious Wrestler of the darkness touches the hollow of our thigh, and puts it out of joint, that we become princes of God, having power with God and with men, and prevailing. In short, it is only when we are weak that we are strong.

Defeat the Law of Triumph. — Such was the King's annunciation to the Greek proselytes. Under the form of his parable of the Dying Seed, he taught them and he teaches us that Messiah's glory must come through Messiah's disgrace; Messiah's triumph through Messiah's defeat; Messiah's throne through Messiah's tomb. Had not our King died, had he, like Enoch, been translated without seeing death, even the Lord of the Kingdom would have abided by himself alone; the divine seed would have been confined to himself. True, he would still have been a glory; but it would have been, so to speak, the glory of a petrified palm, majestic but dateless. But he died; and in dying the heavenly wheat was quickened, and, rising out of its sepulchre, unfolding into blade and ear and full grain in ear, he became time's golden sheaf, humanity's life-giving bread. The lifting up of his body on the cross was the lifting up of his own self to a deific power, whereby he is indeed drawing all men to himself. In dying, he, the vitalizing embryo of a redeemed human nature, started into new life, unfolding into the glorious blossom and fruitage of a transfigured mankind. What though the divine seed lay buried in Joseph's tomb? Abundance of corn there is in the earth on the top of the mountains; the fruit thereof shakes like Lebanon; and they of the city flourish like grass of the earth. Sown in weakness, he was raised in power. Yea, he is seeing of the travail of his soul, and even he is becoming satisfied.

And as it was with the King, so it must be with the sons of the Kingdom. If any man would serve him, he must follow him. So will they be brothers and fellow-partakers in the tribulation and kingdom and patience which are in Jesus. Sharing his cross, they will share his throne.

Self-sacrifice, then, is the sixth method of the Kingdom of God. Our King is winning universal empire by his method of teaching, of healing, of unfolding, of assimilating, of ministering, of dying.

Method of Evangelizing. Once more, our King admin-

isters his Kingdom by the method of evangelizing. Study his final Commission: —

> All authority was given to me in heaven and on earth. Go therefore and disciple all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatever I commanded you: and, behold, I am with you always, to the end or consummation of the æon. — *Matthew* 28: 18–20.

"All authority was given to me in heaven and on earth." "All authority," not merely this or that kind of authority, but authority of every kind, whether based on physical strength, on intellectual force, or on moral power; and authority not merely here and there, but everywhere, on earth not less than in heaven. "Has been given to me." As the Son of God preincarnate, who in the beginning was, and was with God, and was God, all authority had already been inherently and eternally his. But as the Son of God incarnate — God's Word become flesh and dwelling among men for a mediatorial and kingly purpose — a new and unique authority had been conferred upon him; and this as the reward of his mediatorial incarnation. That new and unique authority was the guerdon which his Father had bestowed on him for the victory he had won when in Joseph's tomb he vanquished Death and Hades. Because of his suffering of death, God raised him from the dead, and crowned him with glory and honor, and seated him at his own right hand in the heavenly realms, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this æon, but also in that which is to come; and subjected all things under his feet, and gave him to be head over all things to the church, angels and authorities and powers being made subject to him. Thus, he was instated as the Son of God with power according to the Spirit of holiness, by resurrection of the dead. That was the moment when the Ancient of Days said to him, "Thou art my Son; this day have I begotten thee." That was the moment when all authority was given to him in heaven and on earth. "Go, there-

fore." Just because our mediatorial King was invested with all authority in heaven and on earth, the sons of the Kingdom have all the resources of earth and heaven at their command in executing the Royal Commission.

"And disciple all the nations." How startlingly these august words must have fallen on the ears of those Jewish disciples. Hitherto they had been taught to believe that only Israel was Jehovah's chosen, covenanted people, and that no foreigner could secure his favor except by being circumcised, and so grafted into the Abrahamic stock. Even the King himself, in exercising his own public ministry, had confined himself to the land of his birth. When he commissioned his Twelve, he charged them, saying: —

> Go not into a way of the Gentiles, and into a city of the Samaritans enter not. But go rather to the lost sheep of the house of Israel. — *Matthew* 10: 5, 6.

And when he himself was in the border-land between Galilee and Phœnicia, and the Canaanitish woman came and begged him to have mercy on her daughter, he announced: —

> I was not sent but to the lost sheep of the house of Israel; let the children first be filled; for it is not meet to take the children's bread and cast it to the dogs. — *Matthew* 15: 21–28; *Mark* 7: 24–30.

And now, after two thousand years of a religion exclusively Jewish, the risen King bids his countrymen go forth into all the world, and disciple to himself every nation under the skies. How majestically the son of Abraham dilates into the Son of mankind. Verily, Jesus Christ is our peace; for he has made both Jew and Non-Jew one, and has broken down the middle wall of the partition between them, having put an end in his flesh to the enmity — the law of commandments expressed in decrees; thus making the two one new man in himself, making peace, reconciling them both in one body to God through the cross, having slain the enmity thereby; thus coming and preaching peace to Non-Jews that were far off, and peace to Jews that were nigh; for through him both Jews and

Non-Jews have their access in one spirit to the Father. The Royal Commission was not only the birth-hour of Foreign Missions; it was also the birth-hour of the one holy catholic church throughout all lands and all times. The door of that holy catholic church still stands open before every human being. Our King still says: "Go ye into all the world, and announce the evangel to the whole creation. Make not one solitary exception. Whatever the territory, — Palestine, Asia, Africa, Europe, America, Isles of the Seas; whatever the religion, — Hebrew, Buddhist, Confucian, Mohammedan, Fetich; whatever the character, — Pharisee, Sadducee, blasphemer, drunkard, harlot, felon, — go tell them all that they are my kinsfolk, and that my Father and their Father calls them back to his throne and bosom; the Kingdom of God is to rule over them all."

"Baptizing." It was an ancient word, meaning immersion, and adopted by the Forerunner as a symbol of repentance unto remission of sins, that is, a symbol of moral purification. But when our King rose from the dead and appointed baptism as one of the symbols of his own Kingdom, he not only adopted his forerunner's baptism or immersion as a symbol of moral cleansing; he also put a new meaning into the old word, transfiguring immersion into emersion, John's symbol of repentance unto remission of sins into Christ's symbol of faith in himself as risen from the dead, and so the true cleanser from all sin. Thus Christian baptism, that is, the forerunner's baptism as transfigured by the Fulfiller, stands forth as the sign of the Christian Religion; the badge of the saving Faith; the symbol of the Kingdom of God. But as this point will be fully set forth in the chapter on the "Symbols of the Kingdom," further comment here is needless. Meanwhile, observe that baptizing is one of the elements of the Royal Commission.

"Baptizing them." Baptizing whom? Manifestly all those of every nation who had entered into the Kingdom. "Go disciple all the nations, baptizing them." Baptism, then, is the first public act of discipleship or citizenship in

the Kingdom of God. Baptism is an open announcement to the world that these sons of the Kingdom have renounced their old master; that henceforth they will own no allegiance except to the Galilean King. Having become subject of that King, the first thing the King requires of these subjects is that they confess his kingship by being baptized. Accordingly, "Spirit-baptism" fails to meet the risen King's command. Glorious, indeed, is the promised baptism of the Spirit! Blessed all those who have received it! But "Spirit-baptism," blessed as it is, in no wise meets the express behest of the risen King. Baptism is a bodily act in physical water, administered by those who are authorized to baptize: "Go disciple all the nations, baptizing them."

"Into the name of the Father and of the Son and of the Holy Spirit." It is the first distinct hint of that most august of all mysteries, the Divine Trinity. Observe, the King does not say, "The names of the Father and the Son and the Spirit"; neither does he say, "The name of the Father and the name of the Son and the name of the Spirit"; but the King uses the singular number and applies it in common to the one Tri-Unity, — "The name of the Father and the Son and the Spirit." Observe, also, the calm assurance with which the King asserts his tremendous claim of equality in the divine peerage of Father and Spirit, "The name of the Father and of the Son and of the Holy Spirit." Observe, also, the preposition which the King uses, "Into" (not "in"), meaning with reference to, that is to say, Baptizing them into the recognition of and the allegiance to and the communion with the Father and the Son and the Spirit. Accordingly, baptism is not baptism into an ecclesia or church, except as an ecclesia or church itself votes so to regard it: Baptism is baptism into the Basileia or Kingdom of the Triune God.

"Teaching them." Observe the order of our King's injunctions: First disciple, then baptize, then teach. Beware of presuming to reverse any part of our King's order, first teaching or imposing creed-tests, then bap-

tizing. No, our King's order is this: first disciple, then baptize, then teach. First loyalty to the King, then instruction in the King's truths. First the glad tidings, then the articles of faith. For the Christian life, on its passive or receptive side, is a ceaseless tuitionship. The King's commonest title was "Master," that is, Teacher. The King's commonest act was teaching. The commonest title of the King's followers was "disciples," that is, pupils. And as it was then, so it is still. The Kingdom is an academy, knowing no recess; a university, knowing no vacation. Pitiable the professor of Christianity, whether layman or minister, who imagines that he has graduated from the University of the Basileia, and needs no further instruction from its King. Teaching and being taught is as much a divine "ordinance" as baptizing and being baptized.

"To observe all things whatever I commanded you." The text-book of the Kingdom, then, is not so much theological as ethical; not so much a system of Christian metaphysics as a manual of daily practice; not so much a body of divinity as an observance of all things whatever our King has commanded us. And our King's commandments include not only his so-called "ordinances," as, for example, baptism and communion; not only his articulated mandates, as, for example, the precepts of his Mountain Code; the King's commandments also include the unspoken behests of his own personal example and character and spirit. The King himself is the true and everlasting text-book. And the King's precepts are more authoritative than ever. The Galilean Teacher has the ear of the ages. Every day it is becoming truer and truer that there is no speech nor language where his voice is not heard; his sound is gone out through all the earth, and his words to the end of the world.

"And behold, I am with you always, to the end of the world, the consummation of the æon." Observe the personality of the promise, "Behold, I." Then the risen King himself is to be with us, not as a mere celestial statue, not

as a mere idea or abstraction; the King is to be with us as a real presence. Observe, also, the present tense of the promise, "Lo, I am" (not "I will be")—the very expression recalling the august "I AM" of Jehovah's annunciation to Moses at the Burning Bush. Ay, the King to whom, at his resurrection was given all authority in heaven and on earth, is still carrying on a "posthumous ministry." He is still in the world; still going about and doing good; still forgiving, protecting, guiding, strengthening, cheering, uplifting, perfecting. Observe, also, the persons to whom the King promises his perpetual presence, "Lo, I am with you." And who are these to whom the King makes this blessed promise? Every one who believes that the King has risen, and follows him in baptism, and observes all things whatever he has commanded. Thus he was with the Twelve, and the more than five hundred. He was with the Christians of Antioch, Rome, Corinth, Galatia, Ephesus, Philippi, Colosse, Thessalonica, Seven Churches. He was with the Church of the Catacombs; with the Waldenses, the Reformers, the Puritans, the Covenanters. He is with the Christians of London, Paris, Berlin, Rome, Cairo, Madagascar, Nellore, Montreal, Philadelphia, Honolulu. He is with every son of the Kingdom, whether he be in the shop, the mart, the school, the home, the kitchen, the sick-chamber, the valley of the shadow of death. Every Christian, however weak or obscure or young, belongs to the true Apostolic Succession.

> Both theirs and ours thou art,
> As we and they are thine:
> Kings, prophets, patriarchs, all have part
> Along the sacred line. — KEBLE'S *Christian Year*.

Observe also the perpetuity of the promised presence, "Always, unto the consummation of the æon." Now the King is with us in spirit; then, at the end of this æon, he will be with us also in body:

> Men of Galilee, why stand ye, looking into heaven? This Jesus, who was taken up from you into heaven, shall so come in like manner as ye beheld him going into heaven. — *Acts* 1: 11.

And so the holy story of the Kingdom begins and closes with Immanuel, which is, being interpreted, God with us.

Summary. — Thus our King is winning universal empire by his method of teaching, of healing, of unfolding, of assimilating, of ministering, of dying, of evangelizing. To sum it all up : —

Not by might, nor by power, but by my spirit, says Jehovah of hosts. — *Zechariah* 4 : 6.

CHAPTER IX

SYMBOLS OF THE KINGDOM

Truth needs Symbols. — In this world of ours, where spirit and matter are joined in mysterious wedlock, truth unexpressed is but half a truth. She does not become whole and triumphant till she issues forth in symbol. It is an epoch then for truth when she obtains complete expression; for thus alone is her latent omnipotence liberated. I loiter not to account for this fact; I only insist on noting the fact itself. Matter and spirit are divinely correspondent. "All things," says Jesus, son of Sirach, "are double, the one against the other": —

> The swan on still St. Mary's Lake
> Float double, swan and shadow. — WILLIAM WORDSWORTH.

Hence truths, like the seventy sent forth by the Lord of the Kingdom, are ever apt to go in pairs. Indeed, it is hardly possible to express the spiritual except in terms of the material: —

> As hieroglyphs came before letters, so parables came before arguments; and even now if any one wishes to let new light on any subject in to men's minds, and that without offence or harshness, he must still go the same way and call in the aid of similitudes. — *Works of Francis Bacon*, vol. XIII., p. 80.

In brief, truth unexpressed is to finite beings as though she were not. But truth expressed is the crowned conqueror of the æons, and symbols are her coronation robes. In fact, the Divine Man, himself the Son of God embodied in the Son of man, is himself the Symbol of symbols; being himself the manifestation of the Divine in the human, the Word of God, that is, God's thought and feeling and character expressed to men, the visible image of the invisible God.

Symbols of the Basileia. — Accordingly, when the Son of God descended from heaven to earth to set up the Kingdom of his Father, the strong presumption is raised in advance that in administering his Kingdom he also would use symbols. So transcendent are the principles involved in the Kingdom of God, so stupendous are the consequences flowing from it, so express are the King's commands that the sons of the Kingdom should make it known to others, that we would unhesitatingly predict in advance that the King would use for his Kingdom certain symbols which should be as impressive as expressive; for, in fact, no truth can make impression till it has expression. And the history of the Kingdom justifies the prediction. Our King has appointed certain symbols for his Kingdom: the two chief symbols being Baptism and Supper. To these two great symbols let us now attend.

Sec. I. — Baptism

Sinfulness is Uncleanness. — John Keble, author of *The Christian Year*, was wont to say to his students, "Always associate the idea of sin with the idea of dirt." And the poet was right. The state of sinfulness is a state of dirtiness, filthiness, uncleanness. How thoroughly this conception of sin as being a state of defilement or impurity pervades the Bible is evident from the immense stress laid by the Mosaic ritual on the necessity of guarding against all manner of ceremonial polution. Leprosy was particularly marked off as unclean, to be regarded as a special type of the filth of sin. So contaminating was sin conceived to be that whatever came into slightest contact with a leper was considered defiled, and needed, whether it were man or animal or garment or furniture, rites of purgation. Nor does this Mosaic idea of sin as uncleanness fall out in the New Testament conception of sin; rather it is intensified. Under the old covenant sin, regarded as a defiled and defiling force, was surveyed chiefly in its outward, ceremonial aspect. Under the new cove-

nant sin is set forth as an inward, real defilement — filthiness of soul: —

> Not that which goes into a man defiles him, but that which comes out of him — this defiles a man. For from within, out of the heart of men, come forth evil thoughts — murders, adulteries, fornications, thefts, false witness, railings, covetings, wickedness, deceit, lasciviousness, pride, foolishness; all these evil things proceed from within, and these are the things which defile the man. — *Matthew* 15:18, 19; *Mark* 7:20–23.

It is this sense of inward defilement which drives the awaking soul to the blood of the cross for cleansing. Had there been no sin among the inhabitants of Jerusalem, there had been no fountain opened for uncleanness to the house of David.

Purity is Cleanliness. — On the other hand, purity is cleanliness, spotlessness, whiteness. According to Francis Bacon, "Cleanness of body was ever deemed to proceed from a due reverence to God"; and everybody is familiar with John Wesley's pithy saying, "Cleanliness is indeed next to godliness." He that overcomes shall be arrayed in white garments, bright and pure; for the white linen is the righteous acts of the saints.

Ablution a Human Instinct. — So universally is sinlessness felt to be cleanliness that mankind has instinctively resorted to water as a means of purification. Recall the sacred ablutions of the Egyptians, Greeks, Romans, Scandinavians, Parsees, Moslems, Hindus, Burmese, Aztecs, etc. Recall how Pontius Pilate tried to satisfy his protesting conscience by taking water, and washing his hands before the multitude, saying, "I am innocent of the blood of this righteous man; see ye to it!" In like manner, that famous order of early chivalry, called "Knights of the most Honorable Order of the Bath," was so styled because the candidates were bathed the night before receiving their investiture.

> My good blade carves the casques of men,
> My tough lance thrusteth sure,
> My strength is as the strength of ten,
> Because my heart is pure. — TENNYSON'S *Sir Galahad.*

Bible Sanction of this Lustrating Instinct. — Observe now how the Bible sanctions this instinct of ablution. One of the fundamental distinctions of the Mosaic ritual was its distinction between "clean and unclean." Recall its many divers washings, its laver, its water of separation; specially its treatment of leprosy as being defilement, needing purification. When Naaman the leper came to Elisha for recovery, the man of God sent to him a messenger, saying, "Go and wash in Jordan seven times, and thy flesh will come again to thee, and thou shalt be clean." This Mosaic sanction of the lustrating instinct is the key to many a scripture. For example: —

Who shall ascend into the hill of Jehovah?
And who shall stand in his holy place?
He that has clean hands, and a pure heart. — *Psalm* 24: 3, 4.

Again: —

I will wash mine hands in innocency;
So will I compass thine altar, O Jehovah. — *Psalm* 26: 6.

Again: —

Wash me thoroughly from mine iniquity,
And cleanse me from my sin.
Purge me with hyssop, and I shall be clean;
Wash me, and I shall be whiter than snow. — *Psalm* 51: 2–7.

Again: —

Come now, and let us reason together, saith Jehovah:
Though your sins be as scarlet, they shall be as white as snow:
Though they be red like crimson, they shall be as wool. — *Isaiah* 1: 18.

Once more: —

In that day there will be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness. — *Zechariah* 13: 1.

Christ the True Laver. — Not that these ablutions really cleansed the character. Even the emir of Uz felt this: —

If I wash myself with snow water,
And make mine hands ever so clean;
Yet wilt thou plunge me in the ditch,
And mine own clothes will abhor me. — *Job* 9: 30, 31.

So also Roman Ovid: —

> Too easy souls, who dream the crystal flood
> Can wash away the fearful guilt of blood.
>
> — OVID'S *Fast*, II, 4.

So the Thane of Glamis: —

> Will all great Neptune's ocean wash this blood
> Clean from my hand? No; this my hand will rather
> The multitudinous seas incarnadine,
> Making the green one red. — *Macbeth*, II, 2.

In brief, as it is sin, not uncleanness, which is the true defilement, so it is Jesus, not water, which is the true cleanser: —

> Christ loved the church, and delivered himself up for it; that he might sanctify it, having cleansed it by the bathing of water in the word, that he might himself present to himself the church, glorious, not having a spot, or wrinkle, or any such thing, but that it may be holy and without blemish. — *Ephesians* 5: 25–27.

Ay, the blood of Jesus the Son of God cleanses us from all sin: —

> One of the presbyters said to me, These who are arrayed in the white robes, who are they, and whence came they? And I said to him, My lord, thou knowest. And he said to me, These are they who come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. — *Revelation* 7: 13, 14.

John the Baptizer. — The question has often been debated as to the precise point in Jewish history when the rite of baptism began to be practised. But the question is not very important. It is far more important to note that baptism, as a symbol of moral cleansing, is founded in natural aesthetics, or the instinct of propriety. Seizing on this instinctive custom of ablution as a natural sign of moral cleansing, the forerunner in the wilderness adopted it, and put it forward as one of the characteristic features of his ministry; so that his habit of baptizing gave him his own specific title, John the Baptizer. But John put into the old ablution a new meaning. It was as though he had said: —

I indeed baptize you in water. But my baptism is no mere ceremonial cleansing, like the ablutions of Moses, or the Pharisaic baptism of cups and pots and brazen vessels. My baptism means the ablution of repentance — even a genuine change and rectification of character. I baptize you in water unto repentance, unto remission of sins.

Baptism of Jesus. — And now occurred a most unexpected and remarkable scene. It can be best described in the graphic words of the original narrators: —

In those days, when all the people were being baptized, Jesus himself (who was about thirty years of age) came from Nazareth to the Jordan unto John, to be baptized by him. But John would have hindered him, saying, I have need to be baptized by thee; and comest thou to me? But Jesus answering said to him, Suffer it now; for thus it becomes us to fulfil all righteousness. Then he suffers him; and was baptized by John in the Jordan. And Jesus, when he was baptized, went up straightway out of the water, praying; and lo, the heavens were opened to him; and he and John saw the Holy Spirit of God descending in a bodily form, as a dove out of heaven, and coming upon him, and it abode upon him; and lo, a voice came out of the heavens, saying, Thou art my beloved Son; in thee I am well pleased. — *Matthew* 3: 13–17; *Mark* 1: 9–11; *Luke* 3: 21, 22.

Meaning of Christ's Baptism. — And here a question of rare and grave interest arises: Why was our King baptized? John's baptism was a baptism of repentance unto remission of sins. But Jesus was sinless; and, therefore, could not repent. What, then, was the meaning of Christ's baptism? Various answers have been given. Instead of mentioning them, let me give what seems to me the true answer. Our King was baptized in order to identify himself with human nature, or rather to make it apparent that he was one with humanity. For it is meet that man as fallen should confess his sense of guilt and his desire for cleansing. Of this confession and aspiration baptism is a natural symbol. This, as we have seen, was the significance of John's baptism, it was a baptism of repentance. And Jesus was a man. Born of a woman, born under law, that he might redeem those who were under law, that they might receive the adoption of sons, it behooved him in all things to be made like to his brethren, that he might become a merciful and faithful high-priest in things per-

taining to God. Accordingly, as born of a woman, and as under Jewish law, Jesus had already been duly circumcised on the eighth day; and, when the purification of his mother for childbirth had been completed, he had been brought into the temple and duly presented to the Lord, with the accompanying prescribed sacrifice of a pair of turtle-doves or two young pigeons. And now, having reached maturity, and about to enter on his public career as the Christ of God and the Saviour of man and the Lord of the Kingdom, he would set forth visibly his fellowship with our humanity by taking on the guise of its fallen condition. Not that he entered into the guilt of our fallen nature, — perish that thought! — but he did enter into the consequences of that guilt. And so, sent forth by his Father in the likeness of sinful flesh, he also, like any other man, comes to the Jordan as to a laver of cleansing, even to John's baptism of repentance unto remission of sins. Not that he needs baptism any more than he had needed circumcision or presentation or passover. But he is in very truth our fellow-man, and as such enters into man's duties. And so he is baptized by John with the baptism of repentance. For thus it becomes even our King to fulfil all righteousness. Not that this word "righteousness" is to be taken here in its later, technical, Pauline sense as meaning "justification," but "righteousness" is to be taken here in its primary, general sense as meaning rightness, fitness, moral propriety. And it is right, even binding, that man should aspire to rise out of his fallen condition. And of this aspiration baptism is a natural emblem. What though baptism was not a Mosaic ordinance? Ablution is instinctively felt to be an emblem of moral cleansing. Accordingly, the perfect soul of Jesus needed no Mosaic or formal statute to make him feel that baptism was a duty. His exquisite instinct told him that baptism was a comely rite for a fallen, aspiring soul; and to a nature so perfect as his, comeliness was as imperative as a formal edict. And so, by being baptized with the baptism of repentance, that is to say, the baptism of

confession and amendment, Jesus fulfilled all righteousness; all behests of moral propriety.

Baptized as the Representative of Mankind. — This, then, was the significance of our King's baptism. He was baptized in order to show that he would achieve his reconciling work by sharing in the fortunes of our fallen and wrecked humanity, entering sympathetically, and in a certain sense vicariously, into its miserable conditions and exposures. As the representative of mankind, begrimed with its pollution, Jesus went down into the waters of the Jordan in the likeness of sinful flesh, symbolically washing away sins; and he arose from those waters, so that mankind might rise in him a purified humanity. He was baptized as our fellow-man, our elder brother, the Son of man. And so the meaning of his baptism is precisely the opposite of the meaning of our own baptism. When we are baptized, we are baptized into Christ; when Christ was baptized, he was baptized into us. As in our baptism we put on Christ, so in his baptism Christ put on us. Thus Christ's baptism was a symbolic investiture of himself with our humanity. And therefore it became him, as the Son of man and the representative of mankind, to be baptized, that so he might fulfil all righteousness. Such was the primary meaning of Christ's baptism.

Prophetic Meaning of Christ's Baptism. — But with the flight of time that ancient baptism in the Jordan has taken on a richer meaning and glory. To John the future of Jesus was largely unknown. To us that future has become a blessed certainty. We know the holy story of cross and emptied sepulchre. Keeping these in view, and looking back upon that first baptismal scene, how prophetic it becomes! For so

> the past will always win
> A glory from its being far,
> And orb into the perfect star
> We saw not when we moved therein.
>
> — *In Memoriam*, XXIV.

At the very threshold of his public career, when our

King was anointed for his Messianic work by the descending Spirit in a bodily form as a dove, he foreshadowed, whether intentionally or unintentionally it matters not, his own vocation and destiny. The foundations of St. Paul's Creed, to wit, "Christ died for our sins, and was buried, and rose on the third day," were symbolically laid when the Divine Man sank beneath the ripples of Jordan and rose again. As our baptism is historic, commemorating a slain and risen Saviour, so our Saviour's baptism was prophetic, foretelling his own burial and resurrection. And so in his very baptism Jesus Christ himself became the first-fruit, the pledge-sheaf, of the harvest of the church of the resurrection. How eloquent, then, that ancient act. How it teems with preludes of Calvary and Olivet. How it transfigures that ancient baptism of repentance unto remission of sins into the baptism of redemption from sin; that preresurrection of baptism of prophecy into the postresurrection baptism of fulfilment. What new, vast, august meaning it puts into those meek words, "Suffer it now; for thus it becomes us to fulfil all righteousness."

The Royal Commission. — And now the risen King stands with his disciples on the Galilean mountain, and proclaims his Royal Commission: —

> All authority was given to me in heaven and on earth. Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatever I commanded you: and, behold, I am with you always, to the end or consummation of the æon. — *Matthew* 28: 18–20.

The Commission to baptize. — Having already dwelt on the commission to disciple all the nations and to enforce all the commandments of the King in the chapter on the "Method of the Kingdom," let us now dwell particularly on the commission to baptize, "Baptizing them into the name of the Father and of the Son and of the Holy Spirit." And well may our King give such a commission. For think how much Christian baptism sym-

bolizes. It symbolizes, for example, our belief in the death and resurrection of our King: —

Buried with him in baptism, wherein we were also raised with him through faith in the working of God, who raised him from the dead. — *Colossians* 2: 12.

Again, baptism symbolizes our own death to sin and our own resurrection to righteousness: —

Are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death; that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. — *Romans* 6: 3–13.

Again, baptism symbolizes our sense of defilement and our desire for purification: —

Arise, and be baptized, and wash away thy sins, calling on the name of the Lord. — *Acts* 22: 16.

Once more, baptism symbolizes our faith in our own coming resurrection and heavenly immortality: —

For if we have become united with him (in baptism) by the likeness of his death, we shall be also by the likeness of his resurrection. — *Romans* 6: 5.

Oh, glorious symbol this of the Christian's creed! He may tell me in words all that he believes about himself and about his King. He may tell me of his sins and of his hopes, of his tears for the past and of his hopes for the future. He may tell me all that Jesus has done for him, and all he means to do for Jesus. But when I see him silently descending into the baptismal sepulchre and straightway emerging, I read a more eloquent story, told in a language which all peoples of the earth can understand, which changes not with the flight of years and centuries, which no oratory can rival, which carries the head because it has first carried the heart, which is the truth of God expressed in the act of man. Not that there is anything in baptism which savors of regeneration. For baptism is a symbol, not an energy; a shadow, not the

substance. And it shadows forth at the same instant the most momentous events in the history of Christ and in the history of the Christian; all that our King has suffered and achieved for us, all that we mean to suffer and achieve for our King; all that we are by our first birth, all that we hope to become by our second birth. All praise then be to our risen King for appointing baptism as a symbol of his own reign; for baptism is the gospel of the Kingdom crystallized into a pictorial summary, or rather vitalized into a conscious, joyous incarnation.

"*In Hoc Signo Vinces.*" — It only remains for me to show that baptism, taken as a symbol, is, and was designed by our King to be, a power for the propagation of his Kingdom. What power there is in a symbol we need not go to the books or across the ocean to learn.[1] Visit with me one of our battlefields. All around us — right, left, before, behind — the red sea of battle heaves and roars. But look! By yonder turn in the valley the billow surges highest and reddest. Here seems the maelstrom of the fury, the crucible of the fight. Here platoon mingles with platoon, breast hurtles against breast. And now another shock fiercest of all; and then, above the groan of dying and boom of gun, swells a shout, long, ecstatic, — "*It is ours!*" What is "ours"? A smoke-blackened, shot-riddled bit of bunting: as a piece of cloth, nothing; as the star-spangled banner, everything. For into that banner are gathered country, constitution, government, liberty, glory, fireside, altar. As a piece of bunting the flag is nothing; as a symbol the flag is the concentrated essence of the United States. And herein is its power. So long as the flag floats over his ranks, the soldier feels that he has everything to fight for; everything to make him fight. Wrest his flag from him, he feels that all is lost.

Even so it is with baptism, the heavenly banner of our King and his gospel and his church. As a mere act, it is

[1] This illustration is suggested by a sermon on "Baptism," preached by the chivalric F. W. Robertson, Second Series, p. 100.

nothing but a ceremony; as a mere "ordinance," it is nothing but a command. But as a symbol, baptism is the gospel of the Kingdom embodied in visible, blessed action. Substitute any other banner for the original baptism, and you substitute a human device for the divine, heresy for orthodoxy, secessionism for loyalty. Use baptism as a mere rite or even "ordinance," and you surrender the flag, the day, the cause. Accept baptism as a symbol, preach it as a symbol, administer it as a symbol, and it will sweep forth conquering and to conquer, until throughout the whole world there shall be but one flock, as already there is but one Shepherd. By this sign, not Constantine's, but our great King's, we shall conquer.

Sec. II. — Supper

The Lord's Supper the Culminating Service in Christian Worship. — The Lord's Supper is the holy of holies in the temple of the new covenant, the culminating service in the Christian liturgy. Accordingly, in studying it, it becomes us to proceed with special candor, carefulness, reverence. Dismissing then, so far as we can, all memories of the disputes which have sprung up around the symbol, let us go back to the Jerusalem of nearly two millenniums ago, and, wending our way with the King and his Twelve to the appointed guest-chamber, let us reverently gaze on the little band as they celebrate for the last time the Mosaic supper of the old covenant, and for the first time the Christian supper of the new covenant.

The Passover Supper. — First of all, let us recall the passover supper itself. Combining the various accounts into one narrative, we have the following record: —

Now when it was evening and the hour was come, Jesus reclined at table, and the twelve disciples with him. And he said to them, With desire I have desired to eat this passover with you before I suffer; for I say to you, I will not eat of it, until it be fulfilled in the kingdom of God. And he received a cup, and when he had given thanks, he said, Take this, and divide among yourselves: for I say to you, I will not

drink from henceforth of the fruit of the vine, until the kingdom of God shall come. — *Matthew* 26 : 30 ; *Mark* 14 : 17 ; *Luke* 22 : 14–18.

Let us loiter for a while among these sacred details.

"When evening was come." The passover was a supper, and therefore an evening feast. Does not this hint to us the propriety, when circumstances allow, of celebrating the Lord's Supper as a vesper service ?

"He reclined at table." Leonardo da Vinci's famous picture of the Last Supper, although so impressive in its delineation of our blessed King, misses a characteristic attitude when he represents the Master and his disciples as sitting at table instead of reclining. It was just because the Jews, like the Romans, were in the habit of reclining on couches when eating that the penitent woman could wet the King's feet with her tears and wipe them with her tresses and anoint them ; that Mary of Bethany could anoint his head as well as his feet ; that the disciple whom Jesus loved could lean back on his breast at the Supper.

"And the twelve disciples with him." The passover meal was not a temple service, but a household feast, ordained to commemorate a household deliverance. Accordingly, it was the custom for each householder and his family to eat the passover at home. But Jesus, although a loving member of his mother's family, had no home of his own. Accordingly, when arranging to celebrate his last passover, he gave special directions to Peter and John to go into the city, and secure a guest-chamber, where he and his Twelve, who, as his daily travelling companions, might be said to be his immediate family, might share once more the domestic feast of their fathers.

"With longing I have longed to eat this passover with you before I suffer." The passover was the principal festival of the Jews, commemorating that memorable night when Jehovah smote the first-born of all the Egyptian households, but "passed-over" the first-born of all the Israelite ; as such the "pass-over" was also prophetic of that greater "passing-over" of the church of the first-born ;

for our passover also has been sacrificed, even Christ. No wonder, then, that our King, who, according to the flesh, was a Jew, longed to celebrate once more the historic feast of his fathers, and who as the promised Messiah of God also longed to celebrate it as the feast prophetic of his own divine sacrifice.

"For I say to you, I will not eat of it, until it be fulfilled in the Kingdom of God." What though Jesus is eating his last passover? There is joy for him even in that final supper of the old covenant. For that ancient feast was but a prophecy of the coming nobler festival of the new covenant, when, the Kingdom of God having come, all things shall be fulfilled, and the triumphant King will indeed come to sup with his own and his own will sup with him.

"And he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves." This of course refers to the Jewish supper which Moses had ordained, not to the Christian Supper which our King was about to institute. How far Jesus conformed to the passover ritual of his times, or even to the ritual as Moses had prescribed it, we have no means of knowing. The probability is that, having yearned to observe it once more before he suffered, he would observe it according to the ritual of his fathers. But we cannot tell whether the "cup he received" was the first or second or third or fourth cup of the usual ritual. We know only that he received a cup, and gave thanks, and passed it to his disciples.

"For I say to you, I will not drink from henceforth of the fruit of the vine, until the Kingdom of God shall come." As with the loaf, so with the wine, our King forecasts the future rather than reviews the past. And his forecasting is still exultant. He will again drink of the fruit of the vine; but it will not be till the Kingdom of God shall come.

Now follow accounts of certain details which it is hardly necessary to cite in full, as they do not bear particularly on

the topic in hand, — such as the strife among the apostles as to which of them would be thought greatest in the coming Kingdom, the feet-washing, the announcement of the coming treachery, the withdrawal of the traitor, etc.

"As they were eating." They were still at the paschal table, commemorating the great passover of their forefathers. Suggestive it is to note that the sacred biographers give no hint of the point when the Mosaic supper ended and the Christian Supper began — a significant silence, indicating the continuity of the dispensations or æons, the old covenant gliding into the new as gently as dawn glides into day.

"He took bread." Why did our King take bread rather than any other kind of food, for example, the passover lamb itself? Probably because bread is the type of indispensable foods. We can do without dainties; we cannot do without bread; we proverbially call bread the "staff of life." Accordingly, our King has bidden us pray, "Father, give us this day our daily bread." Moreover, bread is a type of our blessed King himself: —

> I am the bread of life. Your fathers did eat manna in the wilderness, and they died. . . . I am the living bread which came down out of heaven; if any man eat of this bread, he will live for ever; yea, and the bread which I will give is my flesh, for the life of the world. — *John* 6: 48–51.

"And when he had blessed and given thanks." We must remember that the Christian Supper, like the passover supper which it supplanted, was a festal banquet, commemorating a mighty deliverance. It was a thanksgiving, not a funeral. Accordingly, our King did not offer a long "prayer," he simply "blessed," that is, "asked a blessing" (εὐλογήσας); he simply "thanked," that is, "said grace" (εὐχαριστήσας); hence the subsequent word "Eucharist" for the Lord's Supper. It is a pity that so many ministers, especially those who are particularly fond of demanding "strict obedience" to an alleged "Thus saith the Lord," should, when officiating at the Lord's table,

openly disobey the Lord's own example, presuming to substitute a long general supplication for the Lord's own simple "thanks."

"He brake it, and gave to the disciples." The bread of the ancient Palestinians, as indeed of the modern, was made in the form of an oblong or round cake, "as thick as one's thumb, and as large as a plate or platter"; hence it was not cut, but broken. But there was also a symbolic reason why our King broke the cake or loaf, namely, that he might give to each disciple his personal share, thus symbolizing the Christian unity with and in himself. We, who are many, are one loaf, one body; for we all partake of the one loaf. Indeed, so significant was our King's breaking of the loaf at his table that the primitive Christians were accustomed to use the phrase "breaking of bread" as one of their synonyms for the Lord's Supper itself.

"Take, eat." What though our King gave the bread to his disciples? There was also something for his disciples to do; they were to stretch forth their own hands of faith, and, taking hold of the spiritual King, or Christ's character and work, they were to receive him inwardly, so to speak, re-incarnating him, incorporating him within themselves, assimilating him into their own moral structure.

"This is my body." Here is a notable instance of that disastrous theology which has so often sprung up from the lack of the exegetical imagination, or the failure to transport ourselves backward into the original circumstances of a given scripture. When the disciples saw the bodily Jesus holding the loaf in his own bodily hand, and heard him saying, "This is my body," how absurd to imagine that they believed that this material loaf was then and there broken before their own eyes, "transubstantiated," that is, miraculously converted into the body of Christ, so that there were before them at that moment two Christs: the one the bodily Jesus giving the broken loaf; the other also the same bodily Jesus "transubstantiated" into the same broken loaf. Surely those artless disciples could

have had no other idea than that their Master simply meant, "This represents, symbolizes, my body."

"Which is given (broken) for you." What an honor the King conferred on his Twelve in thus hinting that he was about to give up his own life for their sakes! Not that they wholly understood this at that time. But weeks afterward, under the pentecostal illumination, they discovered that the life given and broken on Calvary was indeed a voluntary, loving, vicarious self-sacrifice.

"This do in remembrance of me." The Twelve then were to eat the bread in order that they might be able to keep their blessed King and Friend in constant remembrance. But was it possible that they needed such a memento? Let the shameful flight of these same apostles and the blasphemous denials by their leader on this same sad night be the melancholy answer.

"In like manner also he took the cup." Why did our King choose wine rather than any other beverage, for example, water? Perhaps because wine was the symbol of festal joy. Perhaps because wine is obtained by crushing the grape, and has the color of blood: indeed, Moses had already called wine the blood of the grape.

"And when he had given thanks." As with the bread, so with the wine, our King offered a thanksgiving, not a supplication. Why will our ministers in officiating at our Lord's table persist in disobeying our Lord's own example? Do they imagine that their praying is better than his thanking?

"He gave to them, saying, Drink of it all ye." Then the Twelve were not only to eat of the bread; they were also to drink of the wine. Moreover, no disciple was so bad that he must be excluded from the Supper; no disciple was so good that he might be excused from the Supper. Once more, the same argument that would withhold the cup from the laity would also withhold the bread from the clergy.

"This cup is the new covenant in my blood." As the bread represented Christ's body, so the wine represented

Christ's blood. And this blood was the blood of the new covenant in Christ. Of course these apostles had at this time but a dim notion of what was really meant by the new covenant; thank God, they lived to see the day when the Spirit explained the phrase. To speak in way of swift, rough characterization: The old covenant was a covenant of law, the new covenant is a covenant of grace; the old covenant was a covenant of ritual, the new covenant is a covenant of character; the old covenant was a covenant of nationality, the new covenant is a covenant of humanity; the old covenant was a covenant of transientness, the new covenant is a covenant of immortality; the old covenant was a covenant of animal blood, the new covenant is a covenant of Jesus' blood. When will our ministers in quoting our Lord's words at our Lord's table cease substituting man's traditional word "testament" for Christ's original word "covenant"?

"Which is shed for you and for many." Then the blood of the new covenant was shed not only for those few Hebrew disciples; it was also shed for a multitude which no man can number, both Hebrews and Non-Hebrews. For Jesus Christ is the propitiation for the sins of the whole world. Behold, then, in Christ's blood of the new covenant the Lamb of God which takes away the world's sin.

"Unto remission of sins." For those apostles knew that, according to the Mosaic ritual, almost all things must be cleansed with blood, since apart from shedding of blood there could be no remission. But this remission had hitherto been only outward and ceremonial, or at best typical: henceforth Christ's blood of the new covenant is to remit sin itself.

"This do, as often as ye drink it, in remembrance of me." Then our King did not prescribe to his disciples how often they were to observe this feast; he left that entirely to their own choice. In the pentecostal period they seem to have observed it daily; later on it seems to have been a weekly observance. But the design of the Supper

was of far more consequence than its frequency; hence our King, as though foreseeing that the design would be overlooked or even perverted, commanded twice, "This do in remembrance of me."

"Verily, I say to you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Thus again does our King burst forth into triumphant exultation. To-morrow's mortality is already swallowed up by life. In that coming palingenesis or regeneration of all things which he himself had promised, when he shall make all things new, and the marriage supper of the Lamb is come, Jesus and his own will indeed drink together the new, true, spiritual wine.

Simplicity of the First Christian Supper. — Such is the original record of our King's institution of the Christian Supper. I have recalled the circumstances recorded in connection with it, because a survey of the environment helps us to understand and appreciate the institution of the rite itself. How striking its simplicity! Here is no elaborate ceremonial, no stately pageantry, no formal prescription of time, or place, or administrator, or participant. The command is simply this, "Do this in remembrance of me." How painful the contrast of the subsequent parasitic growths of an elaborated ecclesiasticism, issuing in bitter disputes about time, place, form, purpose, meaning, qualification; thus overturning Jesus' altar of love, and rearing in its place Satan's babel of hate. It is well then to remove, as we have tried to do, the encroaching mosses of time and rubbish of human opinions, and, entering the ancient paschal chamber prepared for the King and his Twelve, gaze upon the monument of the Supper as our King himself reared it in its original, majestic simplicity. The Lord's Supper — what is it but Christ's transfiguration of a Hebrew banquet? The Holy Communion — what is it but Christ's spiritualization of a material meal?

The Lord's Supper his Memorial. — And observe the

precise purpose of the Lord's Supper. If any one has the right to state the design of an institution, it is the person who founds the institution. Listen, then, to our King as he himself states the purpose of his own institution of the Supper: "This do in (εἰσ, for, unto) remembrance of me; this do in order to remember me." So important is this point that our King gives the command twice.

But what is it to remember Jesus Christ? To remember Jesus is to do something more than merely to recall his name as an act of memory. To remember Jesus is to hold him in grateful enshrinement in the totality of his being, his character, his work. To remember Jesus is to accept him as our one mediator, to trust him as our one redeemer, to love him as our friend, to follow him as our teacher, to obey him as our king, to take him for our all in all. Strange that Christians should need a reminder of such duties and privileges. What a peculiar thing memory is! There are some things which we easily remember, for instance, injuries and those who have injured us. There are some things which we easily forget, for instance, benefits and those who have benefited us. Suppose our King were to forget us as easily as we forget him, what would be our character or our destiny? But no, our King foresaw our weakness, and therefore he appointed the Supper as a memento of himself, transfiguring the memorial feast of Moses into the memorial feast of Jesus. What an exquisite token of his infinite patience and love. Here, then, is the primary and controlling meaning of the Supper. The King appointed it to help forgetful, feeble, discouraged, doubting Christians remember himself. As such the Lord's Supper is a means of grace; it helps our body-invested spirits to mount heavenward. "Remembering Jesus" is the end; "Doing this" is the means. Had the church always been loyal to the King here, always simply content with obeying his simple command, "This do in remembrance of me," what endless and bitter disputes, theological and ecclesiastical strifes about "transubstantiation,"

"prerequisites," etc., would have been avoided. Remembering Jesus is the salient point in the Holy Communion; all else must fall into line with it. There are two ways of regarding this rite: first, as an end or "ordinance to be obeyed," because an "ordinance"; secondly, as a means or practical help toward remembering Jesus. Let us beware of the instinctive tendency to exalt means into end. As with Sabbath, so with Supper; ordinances are made for man, not man for ordinances. Let us ever keep in mind the clew-thread as the King himself has given it, "*This do in remembrance of me.*"

Summary. — As then baptism is the public flag of our King, so Supper is the personal private seal of his Kingdom. Baptism and Communion are the two chief symbols of the Kingdom of God.

CHAPTER X

CHURCH OF THE KINGDOM

The Ecclesia of the Rock. — The Lord of the Kingdom represents his basileia or spiritual church under the figure of an impregnable structure on a rock. The occasion on which he used this figure is so memorable that the record must be cited in full: —

> Having come into the region of Caesarea Philippi, Jesus asked his disciples, saying, Who do men say that the Son of man is? They said, Some, John the Baptizer; others, Elijah; and others, Jeremiah, or one of the prophets. He says to them, But who do ye say that I am? And Simon Peter answering said, Thou art the Christ, the Son of the living God. And Jesus answering said to him, Happy art thou, Simon Barjona; for flesh and blood did not reveal it to thee, but my Father who is in heaven. And I also say to thee, that thou art Peter, and on this rock I will build my church; and the gates of Hades shall not prevail against it. I will give to thee the keys of the kingdom of heaven; and whatever thou shalt bind on earth shall be bound in heaven; and whatever thou shalt loose on earth shall be loosed in heaven. — *Matthew* 16: 13–19. Compare *Mark* 8: 27–29; *Luke* 9: 18–20.

This language is not only remarkable in itself; it is also especially significant because it is the only occasion, excepting one, on which the Lord of the Kingdom himself used the term "ecclesia" (church). Let us then study it with special carefulness.

Peter's Confession. — Simon Peter answering said to Jesus: "Thou art the Christ, the Son of the living God." It was Peter's confession of the Divine Messiahship and Sonhood of Jesus the Nazarene — a confession intensely personal, clear, emphatic, comprehensive, profound, adoring. No wonder that Jesus answering said: "Blessed art thou, Simon, son of John; for flesh and blood, capacities

merely human, did not reveal it to thee, but my Father who is in heaven."

Peter, Rock. — And now Jesus would confess his confessor: "And I also say to thee, that thou art Peter (πέτρος, stone, rock, ledge, cliff); and on this rock (πέτρᾳ, rock, ledge, cliff) I will build." It is a notable instance of what the rhetoricians call "paronomasia," or play upon words. For, although Jesus was a man of sorrows and acquainted with grief, yet he was the most perfect of men, and therefore the most natural. As such he must have been endowed with an exquisite humor; for humor is a natural endowment of all greatest souls; recall David, Luther, Lincoln. Beware of the triste, doleful, unnaturally lugubrious Christs of mediæval art. "Peter, thou art Rock; and on this rock I will build." Not on rock-like Peter alone, not on Peter's rock-like confession alone, but on both rock-like Peter and on Peter's rock-like confession the King will build his rock-like ecclesia. For Peter's own stalwart personality and his sublime confession, that Jesus the Nazarene is the long-promised Messiah, even Jehovah's own infinite Son, — this is indeed the solid granite ledge on which our King is rearing his spiritual ecclesia of redeemed humanity, his basileia of transfigured mankind. "Peter, thou in thy name, in thyself, and in thy confession art rock; and on this rock I will build —"

The King's Ecclesia. — "My ἐκκλησια." What did our King mean by this word "ecclesia" (church). Observe: The question is not, What does ecclesia mean to us in our day? But the question is, What did ecclesia mean to Jesus and Peter at Cæsarea Philippi? We have no right to inject a nineteenth-century meaning into a first-century word. Remember that we have no Scripture evidence (according to the Greek text) that ecclesia, in this sense of a Christian organization or organized "church," began to exist till long after Pentecost. Moreover, it is reasonable to suppose that Jesus in speaking to Peter would use language that Peter would understand. Now "ecclesia" (church) was a word with which Peter, as a pious Jew

versed in the Old Testament, would be familiar; for it is the Septuagint or Greek translation of the Hebrew word "gahal," meaning "assembly" or "congregation"; as in the constantly recurring phrases, "Ecclesia (assembly) of Jehovah," "Ecclesia (congregation) of Israel," etc. This accounts for the martyr Stephen's expression, "The ecclesia (assembly, congregation, church) in the wilderness." Accordingly, when Jesus pronounced the words, "My ecclesia," Peter would instantly think of the Mosaic ecclesia or Jehovah's congregation of Israel. Our King's emphasis, however, is not so much on the noun "ecclesia" as on the pronoun "My" — "On this rock I will build, no longer any ecclesia of Moses, but *my* ecclesia, the ecclesia of MY congregation and Kingdom." And this ecclesia or congregation is not an ecclesia in the sense of a local institution or organized church, but the ecclesia in the sense of a spiritual congregation or divine Kingdom. For there is an ecclesia larger and diviner than even the ecclesiastical organizations of the apostolic period; it is the Kingdom of God as administered by his Son in the hearts of men, the spiritual corporation of transfigured characters, the body of Christ, the church of God which he purchased with his own blood.

Gates of Hades. — "And the gates of Hades shall not prevail against it." "Hades" is the Septuagint, or Greek translation of the Hebrew "Sheol," meaning "the realm of the dead." "The gates of Hades" is a metaphor, personifying the powers of destruction. The figure is that of the massive portals of a city, as seat of government (compare "Sublime Porte"), or fortress, or prison. "Shall not prevail against it" is a continuation of the figure. The gates of Destruction shall not be able to swallow up or imprison the Kingdom of God, Christ's own Ecclesia. The gates of Hades have prevailed against the ecclesia of Moses in the wilderness. They have prevailed against the local churches of Jerusalem, Antioch, Rome, Corinth, Galatia, Ephesus, Philippi, Colosse, Thessalonica, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, Laodicea. But

the gates of Hades have not prevailed against the Kingdom of God, the ecclesia of Peter's rock-like confession.

> Crowns and thrones may perish,
> Kingdoms rise and wane,
> But the Church of Jesus
> Constant will remain;
> Gates of hell can never
> 'Gainst that Church prevail;
> We have Christ's own promise,
> And that cannot fail.
>
> — SABINE BARING-GOULD.

Ay, Christ himself became dead, and, behold, he is alive forevermore; and he holds in his own girdle the keys of Death and of Hades.

Keys of the Basileia. — "I will give to thee the keys of the Kingdom of Heaven." The Lord of the Kingdom had just spoken of building his ecclesia, or church, on the rock of Peter, and Peter's confession of Jesus as the Christ and Son of God. But a building implies doors, and doors imply keys. When, therefore, the King promised Peter his keys, the latter must have understood that he was somehow invested with a sort of lord-chamberlain's or prefect's office, having authority to open and shut the gates of the King's spiritual palace. Moreover Peter, as a pious Jew familiar with the Old Testament, must have recalled the phraseology of the prophet Isaiah when he announced the accession of Eliakim, the son of Hilkiah, to the chamberlainey or stewardship of King Hezekiah's palace: —

> The key of the house of David will I lay upon his shoulder;
> And he shall open, and none shall shut;
> And he shall shut, and none shall open. — *Isaiah* 22 : 22.

The Lord of the Kingdom himself, in afterward dictating through his beloved exile his letter to the angel of the church in Philadelphia, describes himself thus: —

> These things says the Holy, the True, he who has the key of David,

he who opens, and no one shall shut; and shuts, and no one opens.— *Revelation* 3:7.

But observe: The keys which our King promised to Peter were not the keys of the church, or the ecclesiastical "power of the keys," such as is claimed by the Pontiffs of Rome;[1] or the Protestant hierarchy along the line of "Apostolic Succession"; or even the Independent churches in the matter of ecclesiastical authority and discipline. No; Peter's keys are not keys of the human ecclesia or organized church: Peter's keys are keys of the divine ecclesia or God's spiritual Kingdom:—

Thou art Peter, and on this petra I will build my ecclesia; and the gates of Hades shall not prevail against it; I will give to thee the keys of the Kingdom of Heaven. — *Matthew* 16:18, 19.

As a matter of fact Peter, as the rock of the ecclesia and the spokesman of the apostles, did open the doors of the Kingdom of Heaven on the day of Pentecost, and did shut them against Ananias and Sapphira.

Binding and Loosing. — "And whatever thou shalt bind on earth shall be bound in heaven; and whatever thou shalt loose on earth shall be loosed in heaven."

"To bind or to loose" was a rabbinic phrase, meaning "to forbid or to allow." And as the keys which our King promised to Peter were spiritual keys, opening and shutting the Kingdom of Heaven, so the binding and loosing he promised was a spiritual binding and loosing, — the promise of a spiritual authority in the Kingdom of God. Nor was this binding and loosing power conferred on Peter alone. A few days afterward, as the disciples were gathered together at Capernaum, the King gave them directions as to the treatment of offenders, and then added:—

Verily I say to you, whatever ye bind on earth shall be bound in heaven; and whatever ye loose on earth shall be loosed in heaven. — *Matthew* 18:18.

[1] Till Peter's keys some Christened Jove adorn,
And Pan to Moses lends his pagan horn. — POPE'S *Dunciad.*

And so on the evening of the first resurrection Sunday the King breathed on his disciples, and said: —

> Receive the Holy Spirit (the Divine Breath). Whosoever sins ye remit, they are remitted to them; whosoever ye retain, they are retained. —*John* 20 : 22, 23.

How much do these remarkable words mean? Doubtless all that they seem to mean, namely, this: The Kingdom of God, or spiritual ecclesia of his Son, as being his Son's, interpreting his word and will and character, does speak with divine authority. Of course this divine endowment, in the literal, technical, ecclesiastical sense of the words, belonged only to the apostles. Being the subjects of a special inspiration, they spoke with a special authority — an authority as supreme to-day as when Peter used his power of the keys in opening the Kingdom of Heaven to Cornelius the centurion, and in closing the Kingdom of Heaven to Simon the magician. Nevertheless, in the essential, spiritual sense of our King's promise, the endowment at Caesarea Philippi belongs to the Kingdom of God, or the spiritual ecclesia of to-day, not less than to Simon Peter. Not that the Kingdom of God, or spiritual ecclesia of Christ, binds and looses, remits and retains, by any formal vote or edict, as though she were an outward, organized, sitting conclave. This is the ecclesiastical misconception and lie; materializing the conception of God's Kingdom, the ideal of Christ's ecclesia; caging her in the crib of form and circumstance; localizing her here and there, now asserting: "Behold, she is in the wilderness!" and now exclaiming: "Behold, she is in the secret chambers!" No, the Kingdom of the living God has no outward organization. No man has ever seen it any more than any man has ever seen public opinion. Yet there is a Kingdom of God, or spiritual ecclesia of his Son, just as truly as there is a public opinion. Nor does this spiritual Kingdom of God need, any more than public opinion needs, to hold formal sessions and pass resolutions in order to bind and loose,

retain and remit. Not by any local gathering and formal vote, but by an invisible, spiritual permeation through all the walks of society; not by decrees of councils, local or ecumenical, but by effluence of personal character; not by ecclesiastical organization, but by *esprit de corps*, as being a spiritual organism or Christ's mystical body, does the Kingdom of the living God bind and loose, condemn and absolve, retain and remit. Her authority is not the earth-born authority she asserts when she thunders from Rome, or whispers from Lambeth; her authority is the heaven-born authority she wields when, without sceptre or sword or purse, she inspires a nation's heart and conscience and life with the spirit she has caught from her crucified and risen King. The bans she pronounces are not such outward bans as the "Successors of St. Peter" have so often pronounced when they have laid hamlet and city and province and empire under interdict; the bans she pronounces are those inward bans which the spirit of society feels to be divine. The absolution she pronounces is no mere verbal absolution, such as can be bought with penance or money; her absolution is that inner absolution which none but He can pronounce who alone has the authority to forgive sins.

And observe precisely the authority by which the Kingdom of the living God binds and looses. It is not by her own authority; it is by the authority of the truth of which she has been divinely appointed to be the receptacle, custodian, buttress, disburser. Her office in this respect is not magisterial; it is simply declarative. She does not make the truth; she only believes the truth, speaks the truth, acts the truth. And the truth it is which binds and looses, retains and remits. In other words, all that the Kingdom of God or the spiritual ecclesia does in this respect is this — she simply declares the conditions of remission and retention. She is neither lawgiver nor judge; she is only a voice in the wilderness, echoing her King's judgments. As the noble Frederick W. Robertson has somewhere pointed out, what the church does in this matter of remis-

sion and retention is much what the minister does when he performs the marriage-rite; it is not the minister who joins together the couple, he only speaks in God's name, declaring that God has joined them together; he does not "marry" them, he simply pronounces them "married." In like manner the function of the ecclesia in respect to binding and loosing is simply declarative. It is not the church, but the truth of which the spiritual church, by her speech and life, is the custodian and disburser, which binds and looses, retains and remits. And in as far as she speaks and acts the truth, and nothing but the truth, in so far what she binds on earth is bound in heaven, and what she looses on earth is loosed in heaven. In as far as she is really Christ's body, sharing his life and spirit, in so far does she share Christ's authority.

Jesus said to them, Peace be to you. As the Father has sent me, I also send you. And when he had said this, he breathed on them, and says to them, Receive the Holy Breath. Whosoever sins ye remit, they are remitted to them; whosoever ye retain, they are retained. — *John* 20: 21–23.

That is to say, Heaven ratifies what the Kingdom of God or the true spiritual ecclesia in her instincts and judgments, as cleared and approved by the Holy Spirit, binds and looses, remits and retains; and this for the sufficient reason that she is Christ's own body, and as such the temple of the Holy Spirit.

CHAPTER XI

GROWTH OF THE KINGDOM

The Basileia is ever Coming. — The Kingdom of God, since the advent of his Son, has ever been coming and is coming still. The restoration of each separate rebel through all these centuries has been, so to speak, the recovery of a distinct duchy or principality in the empire of God. Under the administration of the Divine Spirit everything, — the enterprises of the church, the institutions of men, the providences of God, the laws of nature, the very constitution of nature itself, all that has been, all that is, all that will be, — everything is contributing each its own quota to the predestined triumph.

Vicissitudes of the Basileia. — Meanwhile the Kingdom of God is undergoing vicissitudes, now advancing, now apparently retreating, evermore really culminating. This is preeminently the scope of the parables of the Kingdom, or parables beginning with the formula, "The Kingdom of Heaven is like unto," etc. Let us glance, then, at some of the parables which set forth the Kingdom of God as a process.

Parable of the Soils. — Let us begin with the parable of the Sower, or, what I think is a truer title, the parable of the Soils; for the chief characteristic of this parable is neither sower nor sowing nor seed, but soil. Not that this parable of the Soils begins with the kingly formula, "The Kingdom of God is likened to," and so on; but it is introductory to the parables of the Kingdom as grouped in the thirteenth chapter of the First Gospel, and it sets forth, so to speak, some of the vicissitudes of that Kingdom. The King describes the treatment which his Kingdom will receive at the hands of men under the simile of

four varieties of soil, — the wayside, the rocky, the thorny, the fertile.

The Parable itself. — First of all, glance at the parable itself: —

Hearken: Behold, the sower went forth to sow his seed: and, as he sowed, some seed fell by the wayside: and it was trodden down, and the birds of the air came and devoured it. And other fell on the rocky ground, where it had not much earth; and straightway it sprang up, because it had no depth of earth; and when the sun rose, it was scorched; and because it had no root and no moisture, it withered away. And other fell among the thorns; and the thorns grew up with it, and choked it, and it yielded no fruit. And other fell into the good ground, and grew up, and yielded fruit — some a hundredfold, some sixtyfold, some thirtyfold. As he said these things, he cried, He that has ears to hear, let him hear. — *Matthew* 13: 3–9; *Mark* 4: 3–9; *Luke* 8: 5–8.

Our parable is graphic with Palestinian touches, — unenclosed fields, intersecting paths, trodden wayside, lavish seed, hovering sparrows, partridges, pigeons, thin soil covering limestone ledges, preoccupying thorns, rich soil, etc.

Interpretation of the Parable. — And now let us attend to the interpretation of our parable. Fortunately, we are not left to our own ingenuity to explain it; our King himself has explained it for us: —

Hear ye then the parable of the sower. The seed is the word of God. When any one hears the word of the kingdom (my kingly proclamation), and understands it not, straightway comes Satan, and snatches away what has been sown in his heart, that he may not believe and be saved; this is he that was sown by the wayside. And he that was sown on the rocky places, this is he that hears the word, and straightway with joy receives it; yet he has not root in himself, but is only for a season; and when tribulation or persecution arises because of the word, straightway he stumbles. And he that was sown among the thorns, this is he that hears the word; and the anxieties of the age, and the deceitfulness of riches, and pleasures of life, and the desires about other things, entering in, choke the word, and it becomes unfruitful, bringing no fruit to perfection. And he that was sown on the good ground, this is he that hears the word in an honest heart, and receives it, and holds it fast, and understands, and bears fruit with patience, bringing forth some thirtyfold, some sixtyfold, some a hundredfold. — *Matthew* 13: 18–23; *Mark* 4: 14–20; *Luke* 8: 11–15.

The Wayside Hearer. — Take first the case of the wayside. Of course there is here no fruit, not even germination. Where is the fault? Not in the sower, the sower is the Son of man. Not in the seed, the seed is the word of God. Not in the environment, wayside and good soil receive alike the same sunshine, rains, winds, chemical helps. Not in the elements of the soil, wayside and good soil are composed of the same ingredients of silica, alumina, magnesia, oxide of iron, acids, alkalies, animal and vegetable remains, etc. Where, then, is the fault? In the condition of the soil itself; it is hard, unreceptive, impervious. It is worn hard, for instance, by the careless saunter of indifference, the swift patter of frivolity, the slow tread of toil, the heavy hoof of care, the lumbering wheel of self-interest, the deep ruts of habit, etc. No wonder birds of the air, Satan's minions of inattention, wanderings, frivolity, fashion, criticism, doubts, plans, procrastination, swoop down and devour the seed of the Kingdom; and all the more easily because that seed lies on the surface. Wayside soil is of all soils the most discouraging.

The Rocky-ground Hearer. — Again, take the case of the rocky ground. Man's moral nature is double, — superficial and fundamental, psychical and pneumatic folial and radical, soil and subsoil. Rocky-ground hearers represent, for example, converts of excitement, sympathy, fashion, æsthetics, terror, and the like. Recall the acclaims of Palm Sunday and the curses of Good Friday. How often pastors and teachers have been disappointed. Few things are more ignoble than a shallow character. A thin heart is generally a stony heart. And adversity is the test of character, "When tribulation or persecution arises because of the word." The gale that uproots the gourd strengthens the cedar. He that endures to the end, the same shall be saved.

The Thorny-ground Hearer. — Again, take the case of the thorny ground. The soil here is deep and rich, and the seed takes root and grows. But it fails to bring forth fruit to perfection. Why this failure? The trouble is

neither in the sower, nor the seed, nor the environment, nor the ingredients — these are common both to thorny soil and good soil. The trouble lies in the fact that the soil is preoccupied with thorn seed. Accordingly, the good seed and the bad seed spring up side by side; and for a while they flourish equally. But sooner or later the thorns, unless uprooted, will conquer. For soil has its limits of productiveness. Here is the secret of the policy to thin out forests. Be it also remembered that in this fallen world thorns are indigenous and grains are exotics. In other words, no man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other; ye cannot serve God and mammon. And well may "cares, riches, pleasures, desires about other things," be called "thorns." They absorb the whole moral nature, — affection, aspiration, capacity. Citizenship in God's Kingdom is a thoughtful, majestic habit of soul; it is the gravity, not of gloom, but of grandeur; the stately beauty and solemn joy of chanting seraphim. It is a shoot from the Tree of Life, and cannot thrive with the flaunting weeds of sin. There is not room enough in man's nature for God's wheat and Satan's tares. And in our fallen world Satan's thorn beats God's corn. It is a pathetic fact that thorns are a part of the primal curse. Cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth to thee. Still more pathetic is the remembrance that the only earthly crown which our King wore was a crown of thorns. Nevertheless, the thorny soil is more hopeful than the wayside or even the ledgy. But it brings forth "no fruit to perfection."

The Good Soil Hearer. — Once more, take the case of the good soil. Observe some of the characteristics of a good hearer of the word of the Kingdom; he hears the word, he understands it, he accepts it, he holds it fast, he bears fruit with patience. But what is the meaning of the thirtyfold, the sixtyfold, the hundredfold? It is not a question of the size of the field, but a question of the char-

acter of the soil; not a question of the absolute quantity of the crop as a whole, but a question of the ratio of the yield of the crop whether the field be large or small. For example, a rich man may have a large field, yet have only a small crop; a poor man may have only a small field, yet have a large crop. Fruitage it is which is the real test of fertility.

Summary. — Here, in fact, is the great lesson of the parable of the Soils. The character of the crop depends on the character of the soil. That is to say, each hearer of the word of the Kingdom is responsible for his own moral condition. These four varieties of soil are samples of the way in which mankind treat the Kingdom of God.

Meanwhile the Kingdom of God, notwithstanding the adverse treatment it receives, is evermore growing.

Parable of the Mustard Seed. — Another parable he put forth to them, saying, How shall we liken the kingdom of God, or in what parable shall we set it forth? The kingdom of heaven is like a grain of mustard, which a man took and sowed in his field; which indeed is less than all seeds; but when it is grown, it becomes greater than all the herbs, and becomes a tree, and puts out great branches; so that the birds of the air come and lodge in the branches under the shadow thereof. — *Matthew* 13:31, 32; *Mark* 4:30–32.

"*Not Botanically True.*" — But I hear an objection: "This parable is not botanically true; mustard seed is neither the smallest of seeds nor is it the greatest of herbs."

A Proverbial Expression. — My answer is this: "Small as a mustard seed" was a proverbial expression among the Jews. For example, when Jesus had healed the demoniac boy whom his disciples had failed to cure and they asked him privately, "Why could we not cast the demon out?" the King answered: —

Because of your little faith. For verily I say to you, if ye have faith as a grain of mustard, ye will say to this mountain, Remove hence to yonder place, and it will remove; and nothing will be impossible to you. — *Matthew* 17:20.

And again, when Jesus was in the Peræa, and his disciples said to him, "Increase our faith," the King said: —

If ye have faith as a grain of mustard, ye would say to this sycamine tree, Be rooted up, and be planted in the sea: and it would have obeyed you. — *Luke* 17: 5, 6.

Being a teacher of the common people, our King used the common people's language.

Now there are certain analogies between the mustard plant and the Kingdom of God or Christianity. Let me confine myself to the two analogies which our King himself indicates in our parable.

The Basileia begins as the Smallest of Seeds. — And, first, the Kingdom of God begins as the smallest of seeds.

True of the King. — This was true of the King himself; for Christ is Christianity and Christianity is Christ. He began his career, not as a crowned King, but as a little babe, for whom there was no room in the inn, only in a manger. His mother was so poor that in presenting him to the Lord in the temple she could not bring a lamb, only a pair of turtle-doves, or two young pigeons. To escape Herod's bloody edict of infanticide, his parents were forced to flee with their little one into Egypt. Belonging to the hated race of Abraham, he was brought up in a carpenter's shop in despised Nazareth. When he entered on his public ministry he was so little known that Nathanael, who lived in Cana of Galilee, a town scarcely two hours' distance from Nazareth, had never heard of him, and when he did, he exclaimed, "Can any good thing come out of Nazareth?" Even his brothers did not believe on him, challenging him to go up to Jerusalem and display himself. To the enthusiastic scribe in Peræa he pathetically said: —

The foxes have holes, and the birds of the heaven have haunts; but the Son of man has not where to lay his head. — *Luke* 9: 58.

Thus he grew up as a root out of a dry ground; he had no form nor comeliness; when people saw him, there was no beauty that they should desire him; he was despised

and rejected by men; a man of sorrows and acquainted with grief; men hid their faces from him; they esteemed him stricken, smitten of God, afflicted. And when his hour at last came, he was betrayed by one of his own apostles, deserted by them all, denied with oaths and curses by that chosen apostle whom he had invested with the keys of the Kingdom of Heaven, condemned as a blasphemer and sentenced as a rebel by the ecclesiastical court of his own countrymen, executed as a felon by a heathen procurator, his ignominious execution not being even mentioned in Rome's criminal records. The King began as the smallest of seeds.

True of the Basileia. — Again, it was true of the King's Kingdom. It began with obscure fishermen, despised publicans, outcast women, the kingdom of the blind, deaf, dumb, halt, palsied, leprous, demonized. And when he chose his apostles, he chose not priests or rabbis, he chose fishermen and taxgatherers, sending them forth without sword or gold or shoes or staff, assigning them, not to courts or academies, but to sick rooms and hovels. And it has been so ever since: —

> See your calling, brethren, that not many are wise after the flesh, not many mighty, not many noble: but the foolish things of the world God chose that he might put to shame the wise; and the weak things of the world God chose that he might put to shame the things which are strong; and the base things of the world, and the things which are despised, God chose, and the things which are not, that he might bring to naught things that are: that no flesh should glory before God. — 1 *Corinthians* 1:26–29.

True of Each Son of the Basileia. — Once more, it is true of each Christian. Each son of the Kingdom begins his new career in Christ as a babe, nursed on milk, creeping, tottering, lisping, blundering, falling.

Nevertheless, the Kingdom of God is not a dead stone: it is a living seed, a divine germ potential of all growth, all unfoldings, all fruitions.

The Basileia is growing into the Largest of Trees. — Secondly, the Kingdom of God is growing into the largest of trees.

True of the King. — This is true of our King himself. See how he has outgrown obscurity: contemporary Rome did not mention him; the nineteenth century is full of him. It is almost strictly true that there is no speech nor language where his voice is not heard; his line is gone throughout all the earth, and his words to the end of the world. See how Jesus has outgrown shame; his cross, once the emblem of disgrace, is now the emblem of glory alike in theology, literature, poetry, art.

> In the cross of Christ I glory,
> Towering o'er the wrecks of time;
> All the light of sacred story
> Gathers round its head sublime. — Sir John Bowring.

See how Jesus has outgrown weakness, soaring from manger to sceptre, from sepulchre to diadem.

> He suffered under Pontius Pilate, was crucified, dead, and buried: the third day he rose again from the dead: he ascended into heaven, and sitteth on the right hand of God the Father Almighty: from thence he shall come to judge the quick and the dead. — *The Apostles' Creed.*

True of the Basileia. — Again, it is true of the King's Kingdom. It began with a few, now it numbers myriads. Then it was unhoused, now it is entempled. Then it was unlored, now it is diplomaed. Then it was outlawed, now it is enthroned. Then it was puny in morals, — recall the churches of Galatia, Corinth, Colosse, Thessalonica, Apocalypse, — now it is stalwart in the Christian virtues, exquisite in the Christian graces. Nor has the unfolding seed of the Kingdom reached maturity; it is still putting out great branches, each branch the parent of successors, all sacred birds coming to lodge in its boughs and in the shadow thereof.

True of Each Son of the Basileia. — Once more, it is true of each son of the Kingdom. How vast the difference between the tiny seed of Saul of Damascus and the noble fruit of Paul at Rome. Practically speaking, there is no limit of Christian growth; for man in Christ is immortal. Gauge not then man's moral capacity by his fruition

in his earthly life. He has the coming eternity for his unfoldings.

Summary. — This, then, is the chief lesson of the parable of the Mustard Seed. The Kingdom of God is a perpetual growth.

But although the Kingdom of God is evermore growing and predestined to triumph, yet it is by no means uninterrupted growth; like all things of life, it is subject to occasional disasters of accident, storm, malignity. Our King himself foresaw this, and did not hesitate to foreshadow it in his parable of the Wheat and the Tares, a parable ominous on its surface, but exultant in its essence.

Parable of the Wheat and the Tares. — Another parable he set before them, saying, The kingdom of heaven is likened to a man that sowed good seed in his field. But while men slept, his enemy came and sowed tares in the midst of the wheat, and went away. And when the blade sprang up and produced fruit, then appeared the tares also. And the servants of the householder came and said to him, Sir, didst thou not sow good seed in thy field? Whence then has it tares? He said to them, An enemy did this. The servants said to him, Wilt thou then that we go and gather them up? He said, Nay, lest while ye gather up the tares, ye root up the wheat with them. Let both grow together until the harvest. And in the season of harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my barn. — *Matthew* 13 : 24–30.

The King's Interpretation of his Parable. — In studying our King's interpretation of this profound parable we cannot do better than to follow the order of his own words.

"He that sows the good seed is the Son of man." Our King sowed the good wheat of his Kingdom by his own incarnation, — his life, teachings, deeds, example, death, resurrection. He is still sowing the good wheat of his Kingdom by his Spirit, his church, his institutions, his memories.

"The field is the world." Let me go a little into particulars. For example: The Kingdom of God extends over man's entire spiritual nature; delivering him from his sins and from sin itself; transfiguring every capacity of sensibility, conscience, duty, loyalty, enthusiasm, faith, hope,

love, trust, aspiration, worship; casting down imaginations and reasonings, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ. Again, the Kingdom of God extends over man's intellectual nature. It is among the certainties of destiny that art, literature, philosophy, economics, sociology, inventions, science, — all will become allied provinces in the Basileia of God. Not always will genius and unbelief go hand in hand. Not always will learning be a philosophy and vain deceit. Not always will knowledge be an opposition of that which is falsely called knowledge. In the homage of the wise men from the East at the shrine of the nativity, faith and science were privately betrothed, and the world will yet gladly celebrate their open bridal. Then it will be confessed that the Lord of creation and the Lord of redemption is one Lord; that the finger which wrote on the tables of the Silurian sandstone is the finger which also wrote on the tables of the Sinaitic granite; that the "God-said" which peopled primeval space with nebulous masses is also the "God-said" which gemmed the night-sky with the Star of Bethlehem; that the hand which reared the gigantic forests of the Carboniferous era is also the hand which was nailed to the Judæan tree; that the God who in the beginning had said, "Let light be," is also the God who afterward said, "I am the light of men." Again, the Kingdom of God extends over man's social nature; redeeming him from his selfishness; transfiguring every capacity of corporate life, — domestic, ecclesiastical, educational, industrial, commercial, professional, sociological, rural, municipal, national, international, human. For in the Kingdom of God there is neither Jew nor Gentile, neither Greek nor Scythian, neither bondman nor freedman, neither priest nor layman, neither Baptist nor Quaker, neither capitalist nor bread-winner; but all are one in Christ. Once more, the Kingdom of God extends over man's bodily nature; rescuing him from his animalism; hallowing every capacity of eye, ear, hand, foot, tongue,

touch, sense, brain, heart; transfiguring the human body into a temple of the Holy Spirit. In fine, the Kingdom of God extends over all the world in every respect, — spiritual, intellectual, æsthetic, corporeal, industrial, commercial, financial, governmental, literary, artistic, philosophical, scientific, sociological, educational, ethical, ecclesiastical, theological, physical. The field is the world.

"The good seed, these are the sons of the Kingdom." It recalls similar sayings in the parable of the Soils: "This is he that was sown by the wayside; he that was sown on the rocky places; he that was sown among the thorns; he that was sown on the good ground." They are instances of the metamorphosis of truth into personality. Of his own will he brought us forth with the word of truth, that we should be a kind of first-fruits of his creatures, having been born again, not of perishable seed, but of imperishable, through the word of God which lives and abides.

"But the tares are the sons of the evil one." Then lie as well as truth can be metamorphosed into personality. Aliens from the Kingdom are of the seed of the serpent, doing the works of their father, who sins from the beginning.

"And the enemy that sowed them is the Devil." Satan is indeed our King's enemy, his very name meaning adversary. And tares are his masterpiece. He was a murderer from the beginning, and stands not in the truth, because truth is not in him. When he speaks a lie, he speaks of his own, because he is a liar, and the father of it.

"The harvest is the end of the world, the consummation of the æon." For time is a series of æons or epochs; for instance, the patriarchal era, the Mosaic era, the prophetic era, the Christian era, the millennial era, the final or consummate era. And our King says that the harvest is in the future, at the consummation of the present æon or dispensation.

"And the reapers are angels." This work of final

discrimination and awarding of eternal life or eternal death is too grave for mortal men. The reapers are angels.

"As therefore the tares are gathered up and are burned with fire; so will it be in the end of the world, the consummation of the æon. The Son of man will send forth his angels, and they will gather out of his Kingdom all things that cause stumbling, and those who do iniquity, and will cast them into the furnace of fire; there will be the weeping and the gnashing of teeth." As the sowing and the tares and the reaping are figures of speech, so are the burning in the furnace of fire and the weeping and gnashing of teeth. But these figures of speech certainly mean something, and they mean this solemn thing, the coming divine purification of the Kingdom of God by the elimination and destruction of everything that is scandalous and wicked.

"Then will the righteous shine forth as the sun in the Kingdom of their Father." Although this shining forth as the sun, like other expressions in our parable, is a figure of speech, yet, like them, it means something. Light is, perhaps, the subtilest of nature's mysteries; the possible bridge between matter and spirit. Perhaps light is latent in righteous character; and when God, who himself is light, lifts the veil, character will shine forth as the sun in the kingdom of light. Have we not read of the shining face of Moses, of Stephen, of Jesus on the Mount of Transfiguration?

"He that has ears, let him hear." He that can appreciate moral truths, let him listen. For to him it is given to know the mysteries of the Kingdom of Heaven.

Such is our King's parable of the Tares in his field. Ponder some of the lessons of his parable. They are greatly needed.

The Present Æon a Mixed Basileia. And, first, the Kingdom of God in this æon is a mixed kingdom. Observe particularly the King's explicit declaration, "The field is the world." Yet, in spite of this explicit declaration of

the King, there have been almost from the beginning those who declare that when the King said, "The field is the world," he meant, "The field is the church." No, there are not two fields in the world; the one Christ's, sown with wheat, the other Satan's, sown with tares. But the whole world is Christ's one field, in which are both wheat and tares, Christ's wheat among Satan's tares, Satan's tares among Christ's wheat. Not but that the church and the world are, or, at least, ought to be, opposed. But the opposition is not so much that of confronting armies as it is of intermingling fortifications, as though the salient angles of one bastion were wedged into the reëntering angle of another, so that to destroy the one is to destroy the other. "Imperfections of Christianity" — this is no modern discovery; the King himself distinctly foretold it in the very act of inaugurating his own Kingdom.

The Coming Æon a Purified Basileia. — Secondly, the time for the purification of the Kingdom of God is hereafter, at the consummation of this æon or dispensation. Our parable has no bearing whatever on the matter of church discipline. Not but that church discipline is often needed; of course it is, and sadly needed. But church discipline in this world, however much needed, is not the scope of our parable. The scope of our parable is the coming angelic discrimination, elimination, destruction at the end of this æon. Angels, not men, are the reapers, that is, the judges. Here was the mistake of James and John, who, when angered by the inhospitality of the Samaritans to their Master, proposed, Elijah-like, to call down fire from heaven and consume them. Here is the mistake of all those sons of the Kingdom, whether Donatists in Augustine's time or Puritans in Cromwell's, who insist that when the King said, "The field is the world," he did not mean what he said, but really meant, "The field is the church," and therefore cite this parable of the Tares as their authority for ecclesiastical discipline and expulsion. Heaven forbid that any church should impatiently

anticipate the decisions of the judgment-day by usurping the functions of angels: —

> But let every man be swift to hear, slow to speak, slow to wrath: for man's wrath works not God's righteousness. Wherefore do not judge anything before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; then will each one have his praise (and blame) from God. — 1 *Corinthians* 4: 5; *James* 1: 19.

How ineffable the grandeur of the Nazarene King! Foreseeing the desperate wiles of his arch-enemy in introducing spurious elements, aliens and traitors and outlaws, into his own Messianic Kingdom, the King quietly bids his loyal subjects wait in trustful patience the revelations and decisions of the far-distant hereafter.

Certainty of the Destruction of the Wicked. — Thirdly, our parable teaches the certainty of the coming elimination and destruction of all alien forces in the Kingdom of God. In this æon the bad are spared on account of the good. Had there been but ten righteous men in ancient Sodom, even that horribly sinful city would have been spared the divine avalanche of fire and brimstone. It is the Kingdom of God which is the salt of the earth; the conservative force of mankind; the grand antiseptic of moral decay; the world's preserver. In other words, the interpenetrations of society are such that, if you uproot the tares before the wheat is ripe, you will uproot the wheat also. But this interpenetration will not continue forever. The day of divine discrimination, separation, destruction, is coming. The Son of man will send forth his angels, and they will gather out of his Kingdom all stumblingblocks and workers of lawlessness, and will cast them into the furnace of fire; there will be the weeping and gnashing of teeth.

Certainty of the Garnering of the Righteous. — Fourthly, our parable teaches the certainty of the coming triumph of the righteous. What though the sons of the Kingdom are in this æon often afflicted, misunderstood, calumniated, persecuted? Let them calmly abide their time. It is the

angel-sickle which is the key to many of the enigmas of human time. Then shall we discern between the righteous and the wicked, between him that serves God and him that serves him not. Then will the righteous shine forth as the sun in the Kingdom of their Father.

Character the Arbiter of Destiny. — And observe that the angelic harvesting will not be arbitrary. The harvesting will be the natural issue of moral agriculture or evolution. Be not deceived, God is not mocked; for whatever a man sows, that shall he also reap. If he sows wheat, he will reap wheat, not tares. If he sows tares, he will reap tares, not wheat. The wheat will be garnered, because it is what it is, namely, wheat. The tares will be burned, because they are what they are, namely, tares: —

> Who then may abide the day of his coming? and who shall stand when he appears? . . . For, behold, the day comes, it burns as a furnace; and all the proud, and all that work wickedness, shall be stubble, and the day that comes shall burn them up, saith Jehovah of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the sun of righteousness arise with healing in his wings; and ye shall go forth, and gambol as calves of the stall. — *Malachi* 3:2; 4:1, 2.

Summary. — Here, then, is the twofold lesson of the parable of the Tares: first, the Kingdom of God is in this æon a kingdom of wheat and tares; secondly, the Kingdom of God will in the coming æon be purified — the tares will be consumed, the wheat will be garnered.

The King's Parable of the Net. — And the King's parable of the Net teaches substantially the same great lesson: —

> Again, the kingdom of heaven is like a net, cast into the sea, and gathering together of every kind. Which, when it was filled, they drew up on the beach, and sat down and gathered the good into vessels, but cast the bad away. So will it be in the end of the world (consummation of the æon). The angels will go forth, and will separate the wicked from the midst of the righteous, and will cast them into the furnace of fire; there will be the weeping and the gnashing of teeth. — *Matthew* 13:47–50.

How appropriate this parable was to its environment

when we remember that our King seems to have uttered it from a fishing smack! It yields a twofold lesson: —

The Present Æon an Æon of Moral Intermingling. — First, the present æon is an æon of moral intermingling. The Kingdom of Heaven is like a drag-net or seine that is cast into the ocean of human time, and gathers of every kind. It is gathering every kind of race, — Hebrew, Greek, Roman, Scythian, Aryan, Saxon, African, Mongolian, Indian, etc. The Kingdom of Heaven is gathering every kind of condition, — man, woman, parent, child, king, serf, rich, poor, sage, boor. The Kingdom of Heaven is gathering every kind of sect, — Antinomian, Gnostic, Greek, Latin, Episcopalian, Baptist, Methodist, Presbyterian, Lutheran, Quaker, Swedenborgian, Irvingite, Unitarian, etc. The Kingdom of Heaven is gathering every kind of character, — good, bad, indifferent. It is true alike of Christendom and of each church and of each Christian that there is in the Kingdom of God an intermixture of truth and lie, virtue and vice, generosity and covetousness, nobleness and meanness, earnestness and heedlessness, meekness and pride, courage and cowardice, faith and doubt, aspiration and grovelling. In a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some for honor and some for dishonor. The Kingdom of God is like an all-enclosing net, gathering fishes of every kind, good and bad.

The Coming Æon an Æon of Moral Separation. — Secondly: the coming æon will be an æon of moral separation: —

> They gathered the good into vessels, but cast the bad away. So will it be in the consummation of the æon; the angels will come forth, and separate the wicked from the midst of the righteous, and will cast them into the furnace of fire; there will be the weeping and the gnashing of teeth.

The elimination of the bad then is an affair of the hereafter. Angels, not mortals, are to be the judges. It is the same great lesson which the King has just taught in his parable of the Wheat and the Tares.

Summary. — Thus these two parables of the Kingdom of God set forth the Messianic reign or Christian æon as a present dispensation of moral mixtures, and a coming epoch of moral separation wherein the good will be garnered and the bad destroyed. He that has ears to hear, let him hear.

The Missionary Testimony. — Meanwhile the Kingdom of God is ever coming, the King himself is ever drawing nearer. Ponder in this connection a memorable prophecy of the King as he sat on the Mount of Olives and taught his disciples concerning the Last Things: —

> This gospel of the kingdom shall be preached in all the inhabited earth, for a testimony to all the nations; and then will come the end. — *Matthew* 24: 14.

This prediction is most significant, and deserves particularly careful study.

"This gospel of the Kingdom." That is, the joyful news that the King of kings and Lord of lords is establishing his own blessed reign in human hearts through the mediation of his Son Jesus Christ.

"Shall be preached." That is, heralded, proclaimed as by a public crier. For this reign of God in the soul of man is the advent of a new and august monarchy, and must therefore be duly proclaimed by authorized heralds, promulgating the manifesto of the descending King, announcing the pronunciamento of the advancing Sovereign.

"In all the inhabited earth"; not merely in little Palestine, but also in great Asia, Africa, Europe, America, Australia, Islands of the Seas. It is the prelude of the Royal Commission of the Galilean Mountain.

"For a testimony." A significant word this. The King himself, in virtue of his own incarnation, is time's great Witness: —

> To this end have I been born, and to this end have I come into the world, that I should testify to the truth. Every one that is of the truth hears my voice, obeys me as his King. — *John* 18: 37.

And the sons of the Kingdom continue his royal testimony: —

> Ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria and to the utmost part of the earth. — *Acts* 1 : 8.

Let not then these witnesses ever be ashamed of the testimony of their King or of any of his prisoners. Let them ever hold fast his name, even though at the cost of sharing the martyrdom of Antipas his faithful witness at Pergamum. Observe: Our King gives no hint as to what will be the effect of his church's testimony. Of course, the Judge of all the earth will do right. If the nations reject the testimony of the sons of the Kingdom, that testimony will be against the nations. If the nations accept the testimony of the sons of the Kingdom, that testimony will be for the nations. One certain thing is this: A great multitude, which no one can number, of every nation and all tribes and peoples and tongues, will stand before the throne, and before the Lamb, arrayed in white robes, and palms in their hands: —

> From earth's wide bounds, from ocean's farthest coast,
> Through gates of pearl stream in the countless host,
> Singing to Father, Son, and Holy Ghost. Alleluia.

Still the King gives no intimation of the result of his church's testimony. Her business is not to redeem, but to testify; not to regenerate, but to proclaim the good news of the Kingdom. True, the King has given absolute assurance that the kingdoms of the world will become the Kingdom of our Lord and of his Christ. But whether this Christianization of the world will be the result of the church's testimony to the Kingdom or of the return of the King himself, I do not know. It is not ours to know times or seasons, which the Father appointed by his own authority. Meanwhile, a certain duty is clear: while the secret things belong to Jehovah our God, the things that are revealed belong to us and to our children forever, that we may do all the words of this law. And the words

of this law, so far as they bear on the topic in hand, are these, "Go disciple all the nations."

"To all the nations." Here is the great vocation of the sons of the Kingdom. Their summons is to reëcho the Baptizer's voice in the wilderness, saying, "Repent; for the Kingdom of Heaven is at hand." How resistless the argument of the great Evangelist St. Paul: —

For the Scripture says (Isaiah 28:16), Whoever believes on him shall not be put to shame. For there is no distinction between Jew and Greek: for the same one is Lord of all, rich toward all that call on him; for (Joel 2:32) every one who calls on the name of the Lord will be saved. How then are they to call on him in whom they believed not? And how are they to believe in him of whom they heard not? And how are they to hear without a preacher (herald, proclaimer)? And how are they to preach (herald, proclaim), unless they are sent forth? As it is written (Isaiah 52:7), How beautiful are the feet of those who bring glad tidings of good things, that publish salvation; that say to Zion, Thy God reigns! — *Romans* 10:11–15.

"And then will come the end." Recall the circumstances under which this peculiar prophecy was uttered: —

As Jesus went out of the temple, his disciples said to him, Teacher, behold, what manner of stones and what manner of buildings. And Jesus answering said to them, See ye not all these great buildings? As for these things which ye behold, verily I say to you, The days will come, in which there will not be left here one stone on another that will not be thrown down. And as he sat on the mount of Olives, over against the temple, the disciples, Peter and James and John and Andrew, came to him, and asked him privately, saying, Tell us, when therefore will these things be? and what will be the sign of thy coming, and of the end of the world (the consummation of the æon)? — *Matthew* 24:1–3; *Mark* 13:1–4; *Luke* 21:5–7.

That is, "When will this temple be destroyed? When will this æon close? When will thy own glorious æon begin?" And the King, in answering these questions, first warns his disciples against being misled by false Christs and political commotions and moral apostasies; and then proceeds as in the prophecy under consideration: —

This gospel of the kingdom shall be preached in all the inhabited earth, for a testimony to all the nations; and then will come the end.

Bearing on the Jews. — And the history of the Jews proves that the King's prophecy was true. That generation did not pass away, until all these things came to pass. Take the case of a single missionary in that æon, St. Paul. Recall how he preached the gospel of the Kingdom for a testimony in Proconsular Asia, in Greece, in Italy, perhaps in Spain, possibly in Great Britain, etc., as he himself testified to the faithful brethren in Christ at Colosse: "The hope of the gospel (evangel of the Kingdom) which ye heard, which was heralded in the whole creation under heaven, of which I Paul became a minister." And when the gospel of the Kingdom had thus been heralded in the whole world for a testimony to all the nations, then, as the King himself had foretold, the end did come; seventy years after this prophecy on Olivet, Jerusalem was taken, the temple was destroyed, the Jewish æon was ended.

Bearing on the Basileia. — And now glance at the bearing of our King's prophecy on the Christian æon. The Incarnation was no afterthought; the Reconciliation was no reconsideration. The Lamb was slain from the foundation of the world. Accordingly, the Creator-Redeemer has had his purpose from the beginning, his plan from everlasting, his æons from ever the world was. And history is the unfolding of that purpose, the development of that plan, the evolution of those æons. Time is ever full of "providences," because ere time began there had been pro-vidence, or fore-seeing and providing. Because there has been from the beginning this providence, this restoring purpose, this Messianic or mediatorial plan, because of all this the past is ever anticipatory, the present is ever prophetic, history is ever reduplicant. And Hebrew history is in the eminent sense prophetic, because the Hebrew race and the Hebrew symbolism were assigned a conspicuously significant part in the unfolding of the divine premeditation, in the evolution of the Messianic ideal and Kingdom. It is not that Hebrew prophecy has "a double sense"; it is that the Hebrew race is a principal human

factor in the unrolling of the Messianic volume or plan, and therefore Hebrew prophecies are ever growing in scope and meaning; like concentric waves of the sea, they are ever multiplying and widening with the flow of time. Or to quote the familiar words of Francis Bacon: —

> The fulfilments of divine prophecies are taking place continually, and not at the particular time only. For they are of the nature of their Author, to whom a thousand years are but as one day, and one day as a thousand years; and though the height or fulness of them is commonly referred to some one age or particular period, yet they have at the same time certain gradations and processes, springing and germinant accomplishment throughout many divers ages of the world. — *Bacon's Works*, Vol. VI, pp. 199, 200; VIII, pp. 436.

Take now the case of our King's prophecy on Olivet. The Hebrew race was, so to speak, a type of the Kingdom of God, a parable of mankind. Accordingly, the Hebrew "æon" or "world" was typical of mankind's æon or present dispensation; the Hebrew "end of the world" or "consummation of the æon" was typical of this world-æon or consummation of the present economy, when the King himself will return and usher in his Father's universal and eternal sway. But before this august event comes, the good news of the Kingdom must be announced for a testimony to every nation under heaven; "This evangel of the Kingdom shall be proclaimed in the whole world for a testimony to all the nations; and then will come the end." First, the Bride's testimony to the Kingdom, then the return of the Bridegroom-King himself. And why should not the Bridegroom-King then return? Why is not this the very best time for his coming? The sons of the Kingdom will have done their duty as their King's witnesses. They will have obeyed his command, and gone forth into all the world, and proclaimed the blessed news of the great reënthronement to the whole creation. They will have prepared the way for their King's return by having lifted up their voice in the wilderness, and announced to all the nations, "Repent; for the Kingdom of Heaven is at hand." The world itself will have had fairest opportunity of salvation. Then,

in that hour, there will be no discussion about the possibility or the need of granting the heathen a second or Christian "probation"; for all the nations will have heard of the glad tidings of the Kingdom of God. If a man is ever saved, it is because he accepts the testimony of the church concerning the Kingdom of God. When that testimony shall have been proclaimed throughout all the world, those who had accepted that testimony will be ready to greet their returning King. Those who had rejected that testimony will have no reason to complain that the King returns. When, then, the gospel of the Kingdom shall have been heralded in the whole world for a testimony to all the nations, why should not the King himself come back? What would be gained by longer postponing that blessed parousia?

And now let us glance at the three memorable eschatological parables, which the Lord of the Kingdom pronounced on that same last Tuesday afternoon when he sat on the Mount of Olives, and taught his disciples concerning the Last Things.

Parable of the Ten Virgins. — The first is his parable of the Ten Virgins: —

> Then shall the kingdom of heaven be likened to ten virgins, who took their lamps, and went out to meet the bridegroom. Five of them were foolish, and five wise. The foolish, taking their lamps, took no oil with them; but the wise took oil in their vessels with their lamps. And as the bridegroom delayed, they all slumbered and slept. But at midnight there is a cry, Behold, the bridegroom! Come out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said to the wise, Give us of your oil, for our lamps are going out. But the wise answered, saying, Perhaps there will not be enough for us and you; go rather to those who sell, and buy for yourselves. While they were going away to buy, the bridegroom came; and they who were ready went in with him to the marriage feast; and the door was shut. Afterward come also the rest of the virgins, saying, Lord, Lord, open to us. But he answering said, Verily I say to you, I know you not. Watch therefore; because ye know not the day, nor the hour. — *Matthew* 25: 1–13.

"Watch" the Keynote of our Parable. — No parable has suffered more, on the one hand, from rabbinic literalism;

or, on the other hand, from fanciful conceits. The sublime purpose of the parable has been overlooked in the minute study of its orientalisms and verbal details. The scope of the parable is indicated clearly enough in the preceding context. The King is still answering the question of his disciples: —

> Tell us, what is the sign of thy coming, and of the end of the world, (the consummation of the æon)? — *Matthew* 24: 3.

In the course of his answer the King declares that his coming will be sudden, most unexpected: —

> Concerning that day and hour no one knows, not even the angels of heaven, but the Father only. But as in the days of Noah, so will be the coming of the Son of man. For as they were in the days before the flood, eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the flood came, and took all away; so will be the coming of the Son of man. . . . Watch therefore, for ye know not in what hour your Lord comes. But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through. Therefore be ye also ready; for in an hour that ye think not, the Son of man comes. — *Matthew* 24: 36–51.

And so in the closing verse of our parable: —

> Watch therefore; because ye know not the day nor the hour. — *Matthew* 25: 13.

In view, then, of the certainty of our King's return, and also of the uncertainty of the time of his return, the keynote of his eschatological discourse on the Mount of Olives the last Tuesday he was on earth as a suffering man is this, Watchfulness. "Watch" is the very watchword of this parable of the Ten Virgins. All its oriental details, such as "bridegroom, virgins, ten, five, lamps, vessels, oil, slept, midnight, buying, marriage feast," etc., all these are incidentals, wholly subordinate to the one controlling thought, "Watch! *Watch!* WATCH!"

And as our King himself taught, so also did his apostles teach. For example, St. Paul: —

But of the times and the seasons, brethren, ye have no need that I write to you. For ye yourselves know perfectly well that the day of the Lord so comes as a thief at night. When they are saying, Peace and safety, then sudden destruction comes on them, as birth pangs on a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that the day should overtake you as a thief. For all ye are sons of light, and sons of day; we are not of night, nor of darkness. Therefore let us not sleep, as do the rest; but let us watch and be sober. For they that sleep, sleep at night; and they that get drunk, get drunk at night. But let us, being of the day, be sober. — 1 *Thessalonians* 5:1–11. Compare 2 *Peter* 3:10; *Revelation* 3:3; 16:15, etc.

Such are a few of the Scriptures which assert, with startling distinctness and emphasis, that the Lord of the Kingdom will return, and return unexpectedly. True, the assertion is beset with many difficult problems. The Bible does not give us all the light we crave on this transcendent theme. For instance, we do not know the time of our King's return; we do not know, except in dimmest outlines, the order of events; we cannot even imagine how it is physically possible for all the inhabitants of the round globe to see at the same instant our returning King. But while the doctrine of the Parousia gives rise to many baffling questions, the New Testament has revealed concerning this doctrine certain great facts, touching which there needs be no doubt. To some of these clear teachings let us now attend.

Our King's Parousia a Personal Coming. — And first, the return of our King will be a personal return. To this statement all accepters of the Bible as being God's revelation will doubtless assent, but it is to be feared that in many cases the assent is only verbal. Practically speaking, there is a manifest tendency to regard the second coming as a spiritual coming. Those Scriptures which speak of the King's future advent are in these modern days attenuated into a spiritual guise, as though they meant only the conversion of the world. Hence, instead of praying, as was the wont of the primitive church, for our King's speedy return, the modern church is ever pray-

ing for the success of the missionary enterprise, or the setting up of the Redeemer's spiritual kingdom. And it is a very just and very noble thing to have these grand spiritual views concerning Christian truths. Christ's Kingdom is, as we have seen, a spiritual kingdom, and is evermore growing, and so evermore coming nearer and nearer. But observe precisely what the question before us in this chapter is. The question is not concerning the King's Basileia, the question is concerning the return of the King himself. And what says the Bible on this point? Let one Scripture out of a multitude suffice: —

> Men of Galilee, why stand ye looking into heaven? This Jesus, who was taken up from you into heaven, shall so come in like manner as ye beheld him going into heaven. — *Acts* 1 : 11.

Do you believe that Christ's ascent into heaven was a bodily ascent? Then you must believe that Christ's descent from heaven will be a bodily descent. Language could not be more elaborately explicit than the language of the shining two on Olivet. Spiritualize their words, and you may spiritualize the words of the Evangelists touching manger and cross. Deny the literalness of the Second Advent, and you have gone a long way toward denying the literalness of the First. No; the return of our King will be a personal return.

Our King's Parousia a Sudden Coming. — Again, the return of our King will be, as we have seen, a sudden return. We know not the time of his return: we only know that when he does return, his return will be most unexpected. He himself compares it to the bursting forth of the flood: —

> As it came to pass in the days of Noah, so will it be also in the days of the Son of man. They were eating, were drinking, were marrying, were giving in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all. — *Luke* 17 : 26, 27.

Again, he compares it to the sudden lightning gleam: —

> As the lightning comes from the east, and shines even to the west, so will be the coming of the Son of man. — *Matthew* 24 : 27.

Again, he compares it to a burglar's visit: —

Watch therefore; for ye know not in what day your Lord comes. But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through. Therefore be ye also ready: for in an hour that ye think not, the Son of man comes. — *Matthew* 24: 42 44. Compare 1 *Thessalonians* 5: 2–8; 2 *Peter* 3: 10: *Revelation* 3: 3; 16: 15, etc.

The point of comparison lies, of course, in the fact that no one knows the time of the burglar's visitation. Were the time of the Second Advent known there would be no force in the comparison. In no other respect than this of uncertainty is the coming of our King like the coming of a burglar. How does the burglar come? Does he announce to the family he intends to rob his purpose of robbing, and the time when he intends to put his purpose into execution? And when he comes, does he come in the open day, giving notice of his approach? The day of the Lord so comes as a thief at night. Oh, the majesty of the divine silence here! Our King's very silence here says to us, "Be ready!"

Irreverence of Chiliasm. — We see from this how absurd and irreverent it is to presume to fix with certainty the day, year, century, or even millennium, of our King's return. You may ponder and calculate as much as you please; you make the dreams of Daniel and the visions of John your prayerful study by day and by night; you may take the prophetic numerals of the Bible as your data, and figure out with all the accuracy of an accomplished accountant the exact day when the Son of man will return. Yet over against your arithmetic we put the absolute declaration of our King himself: —

It is not yours to know times or seasons, which the Father appointed by his own authority. Concerning that day or hour no one knows, not even the angels in heaven, nor the Son, but the Father. Take heed, watch; for ye know not when the time is. As a man who is abroad, having left his house, and given authority to his servants, to each one his work, also commanded the porter to watch; watch therefore, for ye know not when the master of the house is coming, at evening, or at mid-

night, or at the cock-crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say to you, I say to all, Watch. — *Mark* 13: 32–37; *Acts* 1: 7.

Yet all along the ages, from the first century to the close of this nineteenth, there have not been wanting men who, in the very teeth of this most explicit declaration of the Son of God, have presumed to designate the century, the decade, the year, even the very day of his return. Wiser than prophet and apostle, angel or King, they have taken it on themselves to regulate the calendar of Eternal God; and, placing their tiny hands on the wheel of time, have fixed the moment when it shall cease to revolve. From this profane attempt to pronounce certain what our King has pronounced uncertain, a twofold disaster has resulted.

A Twofold Disaster: Attenuation of Parousia. — The first is in the direction of indifference to the glorious truth of the Return itself. The church, in her just recoil from the extreme to which these fanatics would have led her, has plunged into the opposite extreme, and, as we have seen, practically substituted a spiritual coming for the personal. Forgetting to distinguish, as Holy Writ so clearly does, between certainty as to the fact of the Return and uncertainty as to its time, the church has allowed herself, with here and there bright exceptions, to regard the one as doubtful as the other. Or, if she still regards the doctrine of the Return as an article of theology, her practical conception of it as an altogether spiritual coming, or at most a vague, indefinite, inconceivable sort of event, occurring in some interminably distant cycle of time, with which she herself has no personal concern. Ah, if it is a sin to antedate the times and seasons, presumptuously fixing the hour of our King's return, is it any less a sin to postdate that glorious return, presumptuously declaring that it will not occur this day, this year, this century? If it is a sin to overstate God's truth by adding to it, is it any less a sin to understate God's truth by subtracting from it?

Open Apostasy. — The other disaster which has resulted from attempts to fix definitely the time of the Return is in

the direction of open infidelity on the part of those who had been deluded into these rash, feverish expectations. Because they had presumed to take the calendar of the Eternal God into their own hands and appoint times and seasons, but found to their chagrin that the times and seasons would not bend to their mandates, they disowned not only the blessed advent which they had abused, but also Christianity itself. The pendulum, jarred by their disappointment from the height of credulity, swung to the opposite height of unbelief. They had sown the wind, they reaped the whirlwind.[1]

Certain Uncertainty. — No; the time when our King will return is as uncertain as the fact that he will return is certain. The man does not live who positively knows that the King will not return this century, this year, this day, this hour. Precisely here, in this very uncertainty, lies one of the great moral forces growing out of the doctrine of the Parousia. The uncertainty of the time of the King's return is precisely the divinely appointed incentive to watchfulness, fidelity, reverential awe. This is the momentous lesson of the parable of the Ten Virgins: —

> Watch therefore; because ye know not the day nor the hour. — *Matthew* 25 : 1–13.

Our King's Parousia a Triumphant Coming. — Once more, the return of our King will be a triumphant return. Not so was his first coming. That was to humiliation; to manger, poverty, trial, tears, storm; to misconstruction, treachery, rejection, mocking, buffeting, torture, cross, grave, hades. But his second coming will be to glorification. Such glorification is due him as the reward of his

[1] For an instructive lesson in way of antithesis, see F. W. Newman's *Phases of Faith*, pp. 34–37. He declares that among the reasons which separated him from Christianity was the practical indifference of the church to the doctrine of the Parousia. A striking instance of the possibility of antipodes in the same family is the career of these two brothers: Francis William, a type of incredulity; John Henry, a type of credulousness; the one refusing to kneel before our great King, the other kissing the slippered toe of "St. Peter's Successor."

humiliation. It is among the infinite proprieties of the future that the earth whereon he once trod in defeat and shame shall be the earth whereon he will tread in conquest and glory. As the Son of man, earth rejected and slew him; as the Son of man, earth must receive and crown him. And so, when he does return, it will be in unspeakable power and pomp, effulgent in all celestial emblazonry, radiant in his Father's glory and in his own, sitting at the right hand of power, riding on the clouds of heaven, escorted by ten thousand times ten thousand chariots, and all the holy, shining ones of God. What a vision that will be when, on the emergence of the sign of the Son of man in mid-heaven, all mankind, from Adam to latest born, Jew and Gentile, serf and king, infant and patriarch, Christian and atheist, will, as in the twinkling of an eye, kneel before the advancing Nazarene, and crown him KING OF KINGS, AND LORD OF LORDS!

Expectation of the Primitive Ecclesia. — No wonder, then, that the primitive church looked forward with confidence to the speedy return of the absent King. Why should she not? The King himself had said, "Yea, I come quickly." Why, then, should she not trustfully and joyously look for his speedy coming? And as a matter of fact she did. This expectation was one of the characteristic traits of the apostolic period. The conviction of the King's speedy return in glory was inwrought into the very texture of the daily life of the primitive church. It tinged with a deep, celestial hue their whole theology, — all their thoughts, affections, desires, prayers, plans, deeds. Note some Scriptures: —

Repent therefore, and turn, that your sins may be blotted out, in order that seasons of refreshing may come from the presence of the Lord; and that he may send the Christ, who has been appointed for you, Jesus; whom heaven indeed must receive, until the times of the restoration of all things, which God spoke of through the mouth of all his holy prophets from the beginning. It is high time already for you to be awaked out of sleep; for now is our salvation nearer than when we believed. The night is far advanced, the day is at hand. Let us therefore put off the works of darkness, and let us put on the

weapons of light. Waiting for the revelation of our Lord Jesus Christ. Do not judge anything before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts: and then will each one have his praise from God. This I say, brethren, the time is shortened: that henceforth both they who have wives be as though they had none: and they that weep, as though they wept not; and they that rejoiced, as though they rejoiced not; and they that buy, as though they possessed not; and they that use the world, as not abusing it: for the fashion of this world is passing away. As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come. If any one loves not the Lord Jesus Christ, let him be accursed. Maran atha. Our citizenship is in heaven; whence we also wait for a Saviour, the Lord Jesus Christ; who will transform the body of our humiliation into conformity to the body of his glory. Let your forbearance be known to all men; the Lord is near. When Christ, our life, shall be manifested, then will ye also with him be manifested in glory. What is our hope, or joy, or crown of glorying? Are not even ye, in the presence of our Lord Jesus at his coming? To the end that he may establish your hearts blameless in holiness before God and our Father, at the coming of our Lord Jesus with all his saints. We wish you not to be ignorant, brethren, concerning those who are sleeping, in order that ye sorrow not, as do the rest who have no hope. For if we believe that Jesus died and rose again, so also those who fell asleep through Jesus will God bring with him. For this we say to you, by the word of the Lord, that we the living, who remain to the coming of the Lord, shall by no means precede those who fell asleep. Because the Lord himself will descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ will rise first. Then we the living, who remain, will be caught up together with them in clouds into the air to meet the Lord; and so shall we ever be with the Lord. So then comfort one another with these words. The God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved whole without blame at the coming of our Lord Jesus Christ. To you who are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power, in flaming fire, taking vengeance on those who know not God, and those who obey not the gospel of our Lord Jesus; who will suffer justice, eternal destruction from the presence of the Lord and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all who believed (because our testimony to you was believed), in that day. Keep the commandment without spot, blameless, until the appearing of our Lord Jesus Christ; which in his own times he will show, who is the blissful and only Potentate, the King of kings, and Lord of lords. I charge thee before God, and Christ Jesus who is to judge living and dead, and by his appearing and

kingdom, preach the word. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will give me at that day; and not to me only, but also to all those who have loved his appearing. We should live soberly and righteously and godly in this present æon; looking for the blissful hope and appearing of the glory of the great God and our Saviour Jesus Christ. Inasmuch as it is appointed to men once to die, but after this, judgment; so also the Christ, having been once offered to bear the sins of many, will to those who wait for him appear a second time apart from sin, unto salvation. Not forsaking the gathering of ourselves together, as is the custom of some, but exhorting, and so much the more as ye see the day approaching. For yet a very little while, the Coming One will come, and will not delay. Be patient therefore, brethren, until the coming of the Lord. Behold, the husbandman waits for the precious fruit of the earth, being patient over it, till it receive the early and latter rain. Be ye also patient; establish your hearts, because the coming of the Lord has drawn nigh. Murmur not one against another, brethren, that ye be not judged. Behold, the judge stands before the doors. May be found unto praise and glory and honor at the revelation of Jesus Christ. The end of all things is at hand. Be therefore sober, and watch. When the chief Shepherd is manifested, ye will receive the unfading crown of glory. Seeing that all these things are thus dissolving, what manner of men ought ye to be, in all holy conduct and godliness; looking for and hastening the coming of the day of God, because of which the heavens being on fire will be dissolved, and the elements will melt with burning heat? But, according to his promise, we look for new heavens and a new earth, wherein righteousness dwells. Little children, it is the last hour; and as ye heard that antichrist is coming, even now many antichrists have arisen; whence we know that it is the last hour. Little children, abide in him; that, if he be manifested, we may have confidence, and not turn away from him with shame at his coming. The Revelation of Jesus Christ, which God gave him, to show to his servants the things which must shortly come to pass. Happy he that reads, and they that hear the words of this prophecy, and keep the things that are written therein; for the time is at hand. Behold, he comes with the clouds; and every eye shall see him, and they who pierced him; and all the tribes of the earth shall wail over him. Even so, Amen. Behold, I come quickly; and my reward is with me, to give to each one according as his work is. The Spirit and the bride say, Come! And let him that hears say, Come! He who testifies these things, says, Yea, I come quickly. Amen; come, Lord Jesus. — *Acts* 3:19–21; *Romans* 13:11, 12; 1 *Corinthians* 1:7; 4:5; 7:29–31; 11:26; 16:22; *Philippians* 3:20, 21; 4:5; *Colossians* 3:4; 1 *Thessalonians* 2:19; 3:13; 4:13–18; 5:23; 2 *Thessalonians* 1:7–10; 1 *Timothy* 6:14, 15; 2 *Timothy* 4:1, 8; *Titus* 2:13; *Hebrews* 9:28;

10 : 25, 37 ; *James* 5 : 7–9 ; 1 *Peter* 1 : 7 ; 4 : 7 ; 5 : 4 ; 2 *Peter* 3 : 8–13 ; 1 *John* 2 : 18, 28 ; *Revelation* 1 : 1–3, 7 ; 22 : 12, 17, 20, etc.

The very watchword of the primitive church was MARAN ATHA, OUR LORD COMES.

Wrong in Letter ; Right in Substance. — What though they were mistaken as to the time? They were not mistaken as to the all-momentous, all-glorious truth that there was to be a personal return of the personal Jesus in all the majesty of an ineffable triumph. That mighty return so occupied their minds, so filled out the whole horizon and dome of their contemplations, so completely dominated their whole being, that all else dwindled into insignificance and oblivion ; they were standing as on another Mount of Transfiguration, where they saw the glorified Jesus, the glorified Jesus only. So glorious to their gaze was the figure of their returning King, so colossal were the proportions of their blessed expectation, that the interval between them and his return seemed annihilated. In much the same manner, "parvis componere magna," the author has stood on the same Mount of Olives, and felt that he could almost touch with his finger the spot where Herod's temple stood ; yet the ravine of Kedron yawned between. And so it came to pass that the early Christians, though mistaken in the letter, were supremely right in the substance. Their mistake was the mistake of the beholder of a true picture by a true artist, wherein an important but distant object is made to seem in the foreground, not because it is really there, but because the intervening objects, being of secondary importance, are foreshortened ; so that the picture, though superficially false, is morally true. The primitive church saw things as they really were ; beholding them in their true relations, the near and insignificant receding out of sight before the glimpse of the unspeakably vast. The glorious return of their glorious King was the mighty fact of their theology, the grand inspiration of their lives ; and hence sorrow and hardship, persecution and grave, time itself, were forgotten, almost

annihilated, in the near and overwhelming presence of that mighty Advent.[1]

Primitive Inspiration of the Parousia. — And this lofty conviction that the return of their triumphant King might occur at any moment was the conviction that made the primitive Christians the unworldly, majestic, all-conquering characters which they were. It lifted them to that great height whence they could look down on the world and see its real littleness. To feel sure that their King would certainly and perhaps speedily return, shining in all the honors of a universal, lasting, transcendent kingship, was to them a joyous, healthful, abounding inspiration, giving them joy in sorrow, riches in poverty, glory in obloquy, strength in weakness, triumph in battle, heaven on earth. Enough for them that the Kingly Bridegroom had said, "Yea, I come quickly." The bride, with the sensitiveness of a heavenly instinct, responded, "Amen; come, Lord Jesus!"

Modern Indifference to the Parousia. — And as it was with the primitive church, so it might be and ought to be with the modern. Alas, it is not so. With occasional glorious exceptions, the great mass of the church in these latter days has allowed the momentous doctrine of the Parousia to sink into insignificance, it might almost be said into oblivion. How this has happened I can explain only in the most rapid way.

Reasons for the Indifference. — First, there is the scepticism which springs from the modern scientific conception of the inexorableness of natural law. That Christ should enter and dwell in our hearts by faith we do not feel is

[1] Just in proportion as the worshipper stands up before Eternity face to face, and feels it there, must this earth and its time relations shrink beneath his feet, till he rests upon a point that soon will vanish. Paul, wholly absorbed in the immensity of existence, could by no means measure the objects of existence by our finite rules: the depth of his perspective put even distant things into his foreground; and if this be chronological error, it comes in with the shadow of religious truth: the delusion is scarce distinguishable from the inspiration of the prophet, and is even akin to the perception of God. — MARTINEAU'S *Endeavors after the Christian Life*, pp. 442, 443.

miraculous; and therefore we easily believe in his spiritual coming. But his bodily advent we feel will be a miracle; and therefore, as by a common, silent consent, we consign it to the limits of the impossible. Let the church beware of falling into the inconsistency of defending the possibility of miracles in the past, and denying the possibility of miracles in the future. This very doctrine of the Parousia is the crucial test of faith:—

> Will not God avenge his elect, who cry to him day and night, and he is longsuffering over them? I say to you, that he will avenge them speedily. But yet, when the Son of man comes, will he find faith on the earth?—*Luke* 18:7, 8.

Nay, in this very scepticism as to the Parousia on the ground of the impossibility of miracles, or inexorableness of natural law, an apostle bids us look for one of the signs of the speedy return of the King:—

> There will come in the last of the days scoffers, in their scoffings, walking after their own desires, and saying, Where is his promised coming? for from the day the fathers fell asleep, all things remain as they were from the beginning of the creation.—2 *Peter* 3:3, 4.

Again, if we may be allowed to say it, there is in these latter days a certain low grade of piety which springs from, or at least is nourished in, the sense of outward, material prosperity. We are not living in days of persecution. We are not afflicted for Christ's sake. As compared with primitive Christians, we are in a prosperous condition. Accordingly, we do not feel the need of Christ's personal presence. In plainer words, we do not exactly want him to come. Once more, we must charge it against the modern Christianity as compared with the primitive that in this matter of the Parousia it is egotistic. For the primitive conviction that Christ's return meant his personal advent before the gaze of mankind, the modern church presumes to substitute death. How often, after a sudden death, we hear from the pulpit and at the midweek service, the exhortation, "Watch, for ye know not the day nor the hour when the Son of man cometh." As though death were the

Parousia; or rather as though the Parousia were death. No wonder we so seldom hear prayers for our King's return, if that return means only death. I venture to assert that not a single instance will be found in the New Testament where men are exhorted to prepare for death; the exhortation always is, "Be ready for the King's coming." For there is something more important than even the happy entrance of a saint into paradise; it is the glorification of him who, holding in his grasp the keys of death and hades, has brought life and incorruption to light. There is something more important than even the "wants and woes of the world" as set forth in missionary appeals; it is the triumphant return of him who made the world, and will subdue it at his coming. There is something more important than even a saved world; it is the triumph of him who has offered himself as the world's Saviour. Not by the comparatively low consideration of the brevity of human life, but by the grandeur of the Second Advent; not by the grave in which our bodies may be laid, but by the throne of the returning King; not by the possible suddenness of death, but by the ever possible nearness of our King's second coming — let us be conjured to a life of saintliness. Were we to live such a life of expectation, we would be powers indeed. Here was the secret of the amazing success of the primitive church. They never preached Jesus Christ crucified without preaching Jesus Christ glorified. They never preached the First Advent without preaching the Second Advent; for the two are mutually complemental, and their union makes the full sphere. Would that our missionaries always did the same, preaching the whole gospel, the evangel of throne as well as of manger, the glad tidings of sceptre as well as of cross. Then would they get the ear of the world, as apostles got the ear of Rome, Corinth, Galatia, Ephesus, Philippi, Colosse, Thessalonica. To get the old power we must get the old truth.

Watch, Watch, Watch. — Meanwhile let us heed our King's constant summons, "Be ready, take heed, watch;

for at a moment when ye think not, I come." Or to recur to our parable of the Virgins: —

At midnight there is a cry, Behold, the bridegroom! . . . They who were ready went in with him to the marriage feast: and the door was shut. Afterward came also the rest of the virgins, saying, Lord, Lord, open to us! But he answering said, Verily I say to you, I know ye not. Watch therefore; because ye know not the day, nor the hour. — *Matthew* 25: 1–13.

Late, late, so late! and dark the night and chill!
Late, late, so late! but we can enter still.

Too late, too late! ye cannot enter now.

No light had we: for that we do repent;
And learning this, the bridegroom will relent.

Too late, too late! ye cannot enter now.

No light: so late! and dark and chill the night!
O let us in, that we may find the light!

Too late, too late: ye cannot enter now.

Have we not heard the bridegroom is so sweet?
O let us in, tho' late, to kiss his feet!

No, no, too late! ye cannot enter now.

— TENNYSON'S *Guinevere*.

Parable of the Talents. — The second eschatological parable which our King delivered on his last Tuesday was his parable of the Talents: —

For as a man going abroad called his own servants, and delivered to them his goods; to one he gave five talents, to another two, and to another one, to each according to his own ability; and went abroad. Straightway he that received the five talents went and traded with them, and gained other five talents. Likewise he also that received the two gained other two. But he that received the one went away and digged in the earth, and hid his lord's money. Now after a long time the lord of those servants comes, and makes a reckoning with them. He that received the five talents came and brought other five talents, saying, Lord, thou deliveredst to me five talents; behold, I gained other five talents. His lord said to him, Well done, good and

faithful servant; thou wast faithful over a little, I will set thee over much; enter into the joy of thy lord. He also that received the two talents came and said, Lord, thou deliveredst to me two talents; behold, I gained other two talents. His lord said to him, Well done, good and faithful servant; thou wast faithful over a little, I will set thee over much; enter into the joy of thy lord. And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter. And fearing, I went away and hid thy talent in the earth. Lo, thou hast thine own. But his lord answering said to him, Wicked and slothful servant! Thou knewest that I reap where I did not sow, and gather where I did not scatter. Thou oughtest therefore to have put my money to the bankers; and I at my coming should have received my own with interest. Take away therefore the talent from him, and give to him that has the ten talents. For to every one that has shall be given, and he shall have abundance; but from him that has not, even what he has shall be taken away. And cast out the unprofitable servant into the outer darkness. There will be the weeping and the gnashing of teeth. — *Matthew* 25 : 14–30.

Parable of the Pounds. — This parable recalls the parable of the Pounds which our King had delivered five or six days before at Jericho. Both parables are parables of the Kingdom, alike and unlike, and ought to be studied in connection: —

He spoke a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God was immediately to appear. He said therefore: —

A certain nobleman went into a far country, to receive for himself a kingdom, and to return. And calling ten servants of his, he gave them ten pounds, and said to them, Trade till I come. But his citizens hated him, and sent an embassy after him, saying, We do not wish this man to reign over us. And it came to pass, when he had returned, having received the kingdom, that he commanded these servants to be called to him, to whom he had given the money, that he might know what business they had done. And the first came before him, saying, Lord, thy pound gained ten pounds. He said to him, Well done, good servant; because thou wast faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound made five pounds. He said also to this man, Be thou also over five cities. And the other came, saying, Lord, behold thy pound, which I kept laid up in a napkin. For I feared thee, because thou art a harsh man; thou takest up what thou layedst not down, and reapest what thou didst not sow. He says to him, Out of thy own mouth will I judge thee, wicked

servant. Thou knewest that I am a harsh man, taking up what I had not laid down, and reaping what I did not sow: and why didst not thou put my money in bank, and I, at my coming, should have exacted it with interest. And he said to those that stood by, Take away from him the pound, and give it to him that has the ten pounds. They said to him, Lord, he has ten pounds. I say to you, that to every one that has shall be given: but from him that has not, even what he has shall be taken away. But these my enemies, who did not wish me to reign over them, bring hither, and slay them before me. — *Luke* 19: 11–27.

Differences between the Two Parables. — Glance, first, at some of the differences between these two parables. This parable of the Pounds was spoken to mixed multitudes on the King's way from Jericho up to Jerusalem, the parable of the Talents was spoken to the disciples on the Mount of Olives. In this parable the number of servants was ten; in that parable the number was three. In this parable the amounts entrusted were the same, to each a pound; in that parable the amounts entrusted were different, to one five talents, to another two, to another one. In this parable the ratio of increase was different; in that parable the ratio was the same. This parable teaches that unequal advantages may yield equal results, and therefore equal rewards; that parable teaches that equal advantages may yield unequal results, and therefore unequal rewards. In brief, this parable is the parable of the Pounds, a pound being equal, say, to 17 dollars; that parable is the parable of the Talents, a talent, if silver, being equal, say, to 237 dollars; or, if gold, say, to 1167 dollars. Yet the two parables are substantially similar, the common lesson being, — Fidelity to Opportunities. It is our King's emphasis of iteration.

Suggestions of the Parable of the Pounds. — As the parable of the Pounds was spoken first, let us study it first. Some of its many suggestions are as follows: —

Our Abilities are Divine Gifts. — First, our abilities are divine gifts. "Calling ten servants of his, he gave them ten pounds." It is true of our bodily nature — health, strength, skill, voice, beauty — these and such as

these are gifts from God. It is true of our mental nature — reason, imagination, memory, judgment, eloquence, æsthetics — these and the like are gifts from God. It is true of our social nature — kinship, friendship, citizenship, manship, worldship — these and the like are gifts from God. It is true of our religious nature — conscience, faith, hope, love, sacrifice, worship — these and the like are gifts from God. Every good gift and every perfect gift is from above, coming down from the Father of the lights.

Our True Life is a Sacred Trading. — Again, our true life is a sacred trading. "Trade till I come." There is a sense in which it is profoundly true that each human being is an agent of Almighty God, entrusted with a specific commission to do business for the Lord of the worlds. In other words, mankind is a colossal trust company, not in the modern degenerate sense of a gigantic monopoly, but in the primal noble sense of a gigantic trusteeship. This is the real meaning of such words as money, time, strength, skill, knowledge, station, influence, leisure itself. Here, also, is the real meaning of the Sabbath; it was given in order that every other day of the week may also be holy. The true Golden Age will be an age of consecrated, celestialized business. This of course implies personal industry, fidelity, sagacity, accountability. Liberty itself is responsibility. "Trade herewith till I come."

Moral Default the True Disloyalty. — Again, moral default is the true disloyalty. "His citizens hated him, saying, We do not wish this man to reign over us." Recall Jehovah's rebuke of Israel's treason: —

> From the days of your fathers ye have turned aside from mine ordinances, and have not kept them. Return to me, and I will return to you, saith Jehovah of hosts. But ye say, Wherein shall we return? Will a man rob God? yet ye rob me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with the curse; for ye rob me, even this whole nation. Bring ye the whole tithe into the storehouse, that there may be meat in mine house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows

of heaven, and pour you out a blessing, that there shall not be room enough to receive it. — *Malachi* 3 : 7–10.

We denounce civic treason; shall we practise moral treason? Moral treason is moral dishonesty.

Certainty of a Coming Day of Reckoning. — Again, there is to be a day of moral reckoning. "It came to pass, when he had returned, having received the kingdom, that he commanded these servants to be called to him, to whom he had given the money, that he might know what business they had done." We may imagine that we can evade investigation into our moral accounts with our King. But the day is coming when these accounts will be examined: —

I saw the dead, the great and the small, standing before the throne. And books were opened: and the dead were judged out of the things that were written in the books, according to their works. — *Revelation* 20 : 12.

Possibility of Vast Moral Profits. — Again, there is a possibility of vast moral profits. "The first came before him, saying, Lord, thy pound gained ten pounds." That is, the gain was tenfold, or 1000 per cent. Moral investments are the safest, and at the same time the most lucrative. For the King has creation for his bank.

Fidelity will surely be rewarded. — Again, fidelity will surely be rewarded. "Well done, good servant; because thou wast faithful in a very little, have thou authority over ten cities." Fidelity in the small means authority in the large, an added city for each added pound gained. Fidelity in the little things of this æon means vaster fields, activities, opportunities, rewards in the æon to come.

Possibility that Equal Advantages may gain Unequal Profits. — Again, there is a possibility that equal advantages may gain unequal profits. "The second came, saying, Lord, thy pound made five pounds." In this case the gain was only fivefold, or 500 per cent. The difference in gain was not owing to difference in original capital; each of the ten servants received for investment his

own pound. The difference in gain was owing to difference in personal activity, shrewdness, fidelity.

The Less the Service, the Less the Reward. — Again, the less the gain or service, the less the reward. "He said also to this man, Be thou also over five cities." Our King is a just master, an equitable judge, giving to each one according as his work is.

Possibility of Moral Unfaithfulness. — Again, there is a possibility of dishonesty or moral unfaithfulness: —

> The other came, saying, Lord, behold thy pound, which I kept laid up in a napkin; for I feared thee, because thou art a harsh man; thou takest up what thou layedst not down, and reapest what thou didst not sow. — *Luke* 19: 20, 21.

What affectation of honesty! He had not stolen; his lord's pound was still there. But he had hid it in a napkin, that is, he had simply neglected to "trade" or invest his lord's money to his lord's advantage. Observe, also, the mean suspiciousness of conscious dishonesty, "I knew you were a despotic tyrant." Sense of guilt is an eternal accuser of others.

Our Words our Judges. — Again, our words are our own judges: —

> Out of thy own mouth will I judge thee, wicked servant. Thou knewest that I am a harsh man, taking up what I laid not down, and reaping what I did not sow; why then didst not thou put my money in bank, and I, at my coming, should have required it with interest?

According to this defaulter's own showing, he had cheated his master.

A Gift unused is a Gift forfeited. — Again, a gift unused is a gift forfeited: "He said to those who stood by, Take away from him the pound." It is true alike corporally, mentally, æsthetically, socially, religiously, that a capacity unused is a capacity lost. Disloyalty to the King is suicidal disloyalty to self.

Opportunity neglected is Opportunity transferred. — Again, opportunity neglected is opportunity transferred: "And give it to him that has the ten pounds." Thus the king-

dom was transferred from Saul to David; from Cyrus to Belshazzar; from Jews to Gentiles: —

> Therefore I say to you, The kingdom of God shall be taken away from you, and given to a nation bringing forth the fruits thereof. — *Matthew* 21: 33–44.

Let America beware, lest, proving false to her opportunities as sons of the Kingdom, her share in the Kingdom be transferred to Gentile China, heathen Africa, pagan Polynesia.

The Law of Spiritual Finance. — Again, the law of spiritual finance: —

> They said to him, Lord, he has ten pounds. I say to you, that to every one that has shall be given; but from him that has not, even what he has shall be taken away.

On the one hand, a faculty exercised is a faculty multiplied. Whoever has, to him will be given, and he shall have abundance. If muscle is used, it grows more muscular; if brain is used, it grows more brainy; if susceptibility is used, it grows more susceptible. To gain moral interest is to compound moral interest. On the other hand, a faculty neglected is a faculty forfeited: Whoever has not, even what he has shall be taken away from him. If muscle is disused, it loses strength; if brain is unexercised, it loses vigor; if susceptibility is neglected, it loses sensitiveness. Not to gain moral interest is to lose moral principal. If the capacity for entering into God's Kingdom is absolutely disused, this capacity itself will in the course of time be absolutely annihilated.

Fearful Fate of the Faithless. — Once more, the fearful fate of the faithless: —

> But these my enemies, who did not wish me to reign over them, bring hither, and slay them before me. — *Luke* 19: 27.

When will sons of the Kingdom learn that to neglect to make full returns to the King is to commit one of the most unpardonable of moral crimes, the crime of treason against the Highest?

General Lesson of the "Pounds." — The general lesson of the parable of the Pounds is this: Equal advantages may yield unequal results, and therefore unequal rewards.

Suggestions of the Parable of the Talents. — And now let us turn to some of the suggestions of the King's parable of the Talents. They are the same in substance, but differ in details.

Human Life a Divine Entrustment. — First, each human being is our King's special agent for the transaction of his spiritual business. "As a man going abroad called his own servants, and delivered to them his goods." But as this was the first lesson of the preceding parable of the Pounds, we need not dwell on it, except to remind the reader that in this parable of the Talents the original Greek word "τάλαντα" reëmerges in our English translation as "talents," meaning gifts, endowments, entrustments. The word "talent" or "gift" in its moral meaning is as divine as the word "call" or "vocation." This is what makes our abilities, whether large or small, whether physical, mental, or moral, so divinely sacred — they are trust-funds.

Divine Entrustments are Unequal. — Again, the divine entrustments are unequal. "To one he gave five talents, to another two, to another one." What diversity of talents or gifts in the King's basileia, — gifts of eloquence, learning, station, influence, money, strength, time, etc. And this diversity of gifts is a divine arrangement. Who makes thee to differ? What hast thou which thou didst not receive? God has set the members each one of them, whether eye, ear, hand, foot, in the body, even as it pleased him. Here is one of the meanings of our King's parable of the Vineyard Laborers: —

> The kingdom of heaven is like to a householder, who went out early in the morning to hire laborers into his vineyard. And having agreed with the laborers for a denáry a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing in the marketplace idle. And to them he said, Go ye also into the vineyard, and whatever is right I will give you. And they went their way.

Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh he went out, and found others standing, and says to them, Why stand ye here all the day idle? They say to him, Because no one hired us. He says to them, Go ye also into the vineyard. When evening came, the lord of the vineyard says to his steward, Call the laborers, and pay them the wages, beginning from the last to the first. They that were hired about the eleventh hour came, and received every man a denáry. But when the first came, they supposed that they should receive more; and they also received each a denáry. And on receiving it, they murmured against the householder, saying, These last worked one hour, and thou madest them equal to us, who bore the burden of the day, and the burning heat. But he answering said to one of them, Friend, I do thee no wrong. Didst thou not agree with me for a denáry? Take what is thine, and go. But it is my will to give to this last, even as to thee. Is it not lawful for me to do what I will with my own? Or is thine eye evil, because I am good? So will the last be first, and the first last. — *Matthew* 20: 1–16.

Divine Entrustments divinely adjusted to Divine Endowments. — Again, our King adjusts his entrustments to his own endowments: "To each according to his own ability." He adjusts himself with the exquisite delicacy of his own infinite rectitude; with the merciful showing himself merciful, with the perverse showing himself froward. He does not demand of the publican what he demands of the Pharisee, or administer to the ignorant heathen convert the rigid punishment he administers to the intelligent but faithless Christian: —

That servant, who knew his lord's will, and prepared not, nor did according to his will, will be beaten with many stripes; but he that knew not, and did things worthy of stripes, will be beaten with few. And to whomsoever much was given, of him much will be required; and to whom they committed much, of him they will ask the more. — *Luke* 12: 47, 48.

Duty of Moral Accumulations. — Again, the duty of moral accumulations; "Straightway he that received the five talents went and traded with them, and gained other five talents." Thus he lost no time, immediately putting his gift or entrustment to use, gaining at the rate of 100 per cent, or doubling his capital. It is a picture of a faithful and shrewd steward of God's Kingdom, walking in

wisdom toward those without, buying up the opportunity, urgent in season, out of season.

Unequal Advantages may yield Equal Results. — Again, unequal advantages may yield equal results: "Likewise he also that received the two talents gained other two." Observe, it is not a question of the amount entrusted, it is a question of faithfulness in administering the amount entrusted, whether large or small. A large field may yield only tenfold; a small field may yield a hundredfold. The amount of the increase depends on the skill and faithfulness of the operator.

Possibility of Moral Unfaithfulness. — Again, there is a possibility of moral unfaithfulness: —

> But he that received the one talent went away and digged in the earth, and hid his lord's money. — *Matthew* 25 : 18.

Not that he meant to do wrong; he simply neglected to "trade" or invest his master's entrustment. Disuse of moral opportunity is misuse of it; and misuse of moral opportunity is moral dishonesty or stealing from the King. Not that the least gifted are the most faithless — far from it; but they are the most tempted to despise their gift. Even one talent is a tremendous responsibility. He that is faithful in the least is faithful also in much.

Certainty of a Day of Reckoning. — Again, there will certainly be a day of divine reckoning: —

> Now after a long time the lord of those servants comes, and makes a reckoning with them. — *Matthew* 25 : 19.

It has, indeed, been "a long time" since the Lord of the Kingdom departed, nearly two millenniums. But let no evil servant of his say in his heart, My Lord delays his coming; for the Lord of that servant will come in a day when he looks not for it, and in an hour when he knows not. Then when he does come, the settlement will be indeed divinely thorough and decisive.

Faithfulness will be Rewarded. — Again, faithfulness will be divinely rewarded: —

He that received the five talents came and brought other five talents, saying, Lord, thou deliveredst to me five talents; behold, I gained other five talents. His lord said to him, Well done, good and faithful servant; thou wast faithful over a little, I will set thee over much; enter into the joy of thy lord. — *Matthew* 25 : 20, 21.

Observe the splendor of the plaudit, "Well done, good and faithful servant!" Observe the law of promotion, "Thou wast faithful over a little; I will set thee over much." Observe the common joy of the Divine Owner and the human trustee, "Enter into the joy of thy Lord."

Equal Fidelity will ensure Equal Rewards. — Again, equal fidelity will ensure equal rewards: —

He also that received the two talents came and said, Lord, thou deliveredst to me two talents; behold, I gained other two talents. His lord said to him, Well done, good and faithful servant; thou wast faithful over a little, I will set thee over much; enter into the joy of thy lord. — *Matthew* 25 : 22, 23.

Observe, the eulogy is just as warm as the preceding. Fidelity does not depend on the amount of the capital. Reward does depend on the amount of the increase from the capital. It is one of the laws of the harvest that the crop is larger than the seed. Observe also that as in the previous case, recognition of the servant's fidelity is part of the Owner's joy, enter into thy Lord's joy.

Mean Suspiciousness of Conscious Unfaithfulness. — Again, mean suspiciousness of conscious unfaithfulness: —

He also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter. And fearing, I went away and hid thy talent in the earth. Lo, thou hast thine own. — *Matthew* 25 : 24, 25.

Conscious neglect of duty is ever apt to awaken unjust suspicions against our superior; and unjust suspicions ever lead to sanctimoniousness or mock humility; "Lo, thou hast thine own!"

Self-condemnation of Mock Humility. — Again, our words are our own condemners: —

But his lord answering said to him, Wicked and slothful servant! Thou knewest that I reap where I did not sow, and gather where I did not scatter. Thou oughtest therefore to have put my money to the bankers; and I at my coming should have received my own with interest. — *Matthew* 25 : 26, 27.

Observe the wickedness of slothfulness, "Wicked and slothful servant!"— wicked because slothful. Observe also that mock humility is self-condemnation. To translate the King's language into modern phraseology — "If you were so modest as to think you could not teach in the Bible school, why did you not contribute your part to secure those who could?"

Opportunity neglected is Opportunity forfeited. — Again, opportunity neglected is opportunity forfeited: "Take away therefore the talent from him." It is the same lesson as that taught in the previous parable, "Take away from him the pound." To gain nothing is to lose everything. Here is the key to the frequent Bible statement that "Jehovah hardened Pharaoh's heart." A faculty unused is a faculty destroyed.

No Gift of God is absolutely lost. — Again, no gift of our King is absolutely lost: "And give to him that has the ten talents." Thus it comes to pass that in the mysterious economy of our King's basileia the defaulted interest of one steward becomes the compounded interest of another.

The Law of Spiritual Exchequer. — Again, the law of spiritual exchequer: —

For to every one that has shall be given, and he shall have abundance; but from him that has not, even what he has shall be taken away. — *Matthew* 25 : 29.

"To every one that has shall be given," then principal used is interest added. "And he shall have abundance," then interest used is interest compounded. "But from him that has not, even what he has shall be taken away," then principal unused is principal forfeited: —

'Tis true poor Codrus nothing had to boast:
And yet poor Codrus all that nothing lost. — DRYDEN'S *Juvenal.*

Fearful Fate of the Profitless. — Once more, the fearful fate of the profitless: —

> And cast out the unprofitable servant into the outer darkness. There will be the weeping and the gnashing of teeth. — *Matthew* 25:30.

Ah, that all sons of the Kingdom might understand that the issue of mere unprofitableness in the Basileia of God is hell.

Summary of Our Two Parables. — Beware of moral defalcation. It is not enough not to steal. The Lord of the Kingdom demands "interest." Our King forbid that any of us should share in Belshazzar's doom: MENE, MENE, TEKEL, UPHARSIN — Numbered, Weighed, Wanting, Ended, Divided.

Picture of the Judgment-scene. — The third and last parable of our King in this eschatological discourse on his last Tuesday is his parable or rather his pictorial representation of the Judgment-scene: —

> When the Son of man comes in his glory, and all the angels with him, then will he sit on the throne of his glory. Before him will be gathered all the nations; and he will separate them one from another, as the shepherd separates the sheep from the goats. The sheep he will set on his right hand, but the goats on the left. Then will the king say to those on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came to me. Then will the righteous answer him, saying, Lord, when saw we thee hungry and fed thee, or thirsty and gave thee drink? When saw we thee a stranger and took thee in, or naked and clothed thee? When saw we thee sick, or in prison, and came to thee? And the King will answer and say to them, Verily I say to you, In so far as ye did it to one of the least of these my brethren, ye did it to me. Then will he say also to those on the left hand, Depart from me, accursed, into the eternal fire, prepared for the Devil and his angels: for I was hungry, and ye did not give me to eat; I was thirsty, and ye did not give me drink; I was a stranger, and ye did not take me in; naked, and ye did not clothe me; sick, and in prison, and ye did not visit me. Then will they also answer, saying, Lord, when saw we thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not

minister to thee? Then will he answer them, saying, Verily I say to you, In so far as ye did it not to one of the least of these, ye did it not to me. And these shall go away into eternal punishment, but the righteous into eternal life. — *Matthew* 25:31–46.

Sublimity of the Paragraph. — It is the most august of descriptions; august in its time, the end of this æon; august in its Judge, "the Son of man"; august in its splendor, "in his glory, and all the angels with him"; august in its purpose, "will sit on the throne of his glory"; august in its assemblage, "all the nations"; august in its division, "will separate them one from another"; august in its simplicity, "as the shepherd separates the sheep from the goats"; august in its invitation, "Come"; august in its inheritance, "the Kingdom"; august in its antiquity, "prepared from the foundation of the world"; august in its test, ministering to the suffering; august in its modesty, "when did we minister to thee?" august in its identification, "Ye did it to me"; august in its banishment, "Depart"; august in its doom, "the eternal fire"; august in its irreversibility, "eternal punishment, eternal life." The description is all the more august because the King gave it only three days before he suffered.

A Pictorial Representation. — Of course the description is not to be taken literally or word-wise. It is not the report of a forensic trial, having judge, jury, defendants, witnesses, attorneys, arguments. Neither is it a theological statement, subtile in its distinctions, bristling with proof-texts. It is not even a parable. But it is a pictorial or dramatic representation of the coming final destinies of mankind. As such, it is to be studied in the spirit, or imagination-wise, not in the letter or science-wise. We cannot study the Judgment-scene more reverently than by following our King's clauses in his own order.

The Solemn Opening (verses 31–33). — "When," at the end of this world æon; the King is just finishing his final sayings about Last Things in his eschatological discourse on the Mount of Olives the Tuesday before he was crucified. "The Son of man," the promised Messiah, the arche-

typal, antitypal, consummate Man. "Comes in his glory," splendor of his return or second advent. "And all the angels with him," no longer followed only by a little company of Galilean fishermen and publicans, but now escorted by ten thousand times ten thousand and thousands on thousands of God's shining ones. "Then will he sit on the throne of his glory," no longer hanging in helplessness and shame on a wooden cross, but now sitting on the great white throne of judgment, to announce the destinies of all mankind. "Before him will be gathered all the nations," not merely Jews and Christians, not merely good and bad in Christian lands, but "all the nations," Jews and Gentiles, Caucasians and Mongolians, Ethiopians and Americans, poor and rich, kings and serfs, Christians and pagans, good and bad, all mankind. "And he will separate them one from another," not a national separation, but an individual, a separation of characters. "As the shepherd separates the sheep from the goats," the Son of man is earth's true Shepherd-King. "The sheep he will set on his right hand, but the goats on the left," not a separation into various grades or ranks, but a separation of all mankind into two classes, — the good and the bad, those who served God and those who served him not.

The Blessed Welcome (verses 34–40). — "Then will the King say to those on his right hand, Come!" — not a judicial process of trial and acquittal, but the blessed announcement of a heavenly reception, a divine welcome. "Ye blessed of my Father," the true canonization, sons of the beatific Fatherhood. "Inherit" — children of God, and, therefore, heirs, heirs of God, and joint heirs with Christ. "The Kingdom" — that spiritual kingdom into which they had entered when they were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. "Prepared for you from the foundation of the world" — for the Kingdom of God is older than any kingdom of man, the Lamb has been slain from the foundation of the world. "For I was hungry, and ye gave me food; I was thirsty, and ye gave me drink; I was a stranger, and ye

took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came to me" — the Lord of the Kingdom while in this world is a perpetual sufferer; the sons of the Kingdom, whatever their time or land or sect or idol, are his perpetual ministrants. "Then will the righteous" — observe our King's idea of "righteousness," not apostolic "justification by faith," but practical beneficence of character. Pure religion and undefiled (a pure and undefiled religious service) before God and the Father is this: To visit orphans and widows in their affliction, and to keep himself unspotted from the world. "Will answer him, saying, Lord, when saw we thee hungry and fed thee, or thirsty and gave thee drink? When saw we thee a stranger and took thee in, or naked and clothed thee? When saw we thee sick, or in prison, and came to thee?" — this is hardly the language of humility; it is rather the language of ignorance or unconscious service, especially on the part of our King's unrecognized servants among ecclesiastical outsiders and in heathen lands; the answer of these "righteous" ones is one of sincere surprise. "And the King will answer and say to them, Verily I say to you, In so far as ye did it to one of the least of these my brethren, ye did it to me"; it is our King's emphatic identification of himself with all innocent sufferers — the hungry, thirsty, unknown, naked, sick, imprisoned; Saul of Tarsus in persecuting the church persecuted Jesus; "Saul, Saul, why persecutest thou me?" And Saul said, "Who art thou, Lord, Sire, Sir?" And the Lord answered, "I am Jesus, whom thou persecutest"; and when that same Saul of Tarsus had become transfigured into Paul of the Ecclesia, and was the prisoner of Christ Jesus for the Gentiles, he wrote to the Christian converts of heathen Colosse: "I rejoice in my sufferings for you, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for the sake of his body, which is the church"; indeed, our King himself had said, "Whoever receives a little child, in my name, receives me": how many unconscious Christophers, Christ-bearers, there are!

A poor wayfaring man of grief
  Has often crossed me on my way,
Who sued so humbly for relief,
  That I could never answer, Nay.
I had not power to ask his name,
Whither he went, or whence he came;
Yet there was something in his eye
That won my love, I knew not why.

Once, when my scanty meal was spread,
  He entered, — not a word he spake, —
Just perishing for want of bread;
  I gave him all; he blessed it, brake,
And ate, — but gave me part again:
Mine was an angel's portion then;
For while I fed with eager haste,
That crust was manna to my taste.

* * * * * *

Then in a moment to my view
  The Stranger darted from disguise;
The tokens in his hands I knew,
  My Saviour stood before mine eyes.
He spake; and my poor name he named:
Of me thou hast not been ashamed;
These deeds shall thy memorial be;
Fear not, thou didst them unto me.

— JAMES MONTGOMERY.

Not only does our King identify himself with all innocent sufferers, he also gratefully recognizes all genuine benefactors, having his spirit, — whatever the age or land or religion, — as sons and heirs of his own Kingdom. Recall his own exceptionally exalted eulogy of the Roman centurion at Capernaum: "Verily I say to you, Not even in Israel have I found so great faith; and I say to you, that many will come from the east and the west, and will recline at table with Abraham and Isaac and Jacob in the Kingdom of Heaven; but the sons of the Kingdom will be cast into the outer darkness, there will be the weeping and the gnashing of teeth." And this leads us to —

The Awful Banishment (verses 41–45). — The awful banishment: "Then will he say also to those on the left hand, Depart from me"; to those on his right hand he says,

"Come!" to those on his left hand, "Go!" — himself the divine separatrix between human infinites and human zeros, eternal destruction from the presence of the Lord and from the glory of his power; "Accursed," not "of my Father," but of yourselves; "into the eternal fire," the hopeless doom, "prepared for the Devil and his angels," those celestial spirits who kept not their principality, but left their own habitation, kept in everlasting chains under darkness, tormented day and night, forever and ever, unto the æons of the æons: "For I was hungry, and ye did not give me food; I was thirsty, and ye did not give me drink; I was a stranger, and ye did not take me in; naked, and ye did not clothe me; sick, and in prison, and ye did not visit me," — not so much the crime of malignant intention as the crime of heartless neglect of the suffering. "Then will they also answer, saying, Lord, when saw we thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee?" It is another answer of surprise, the surprise partly of ignorance, partly of self-complacent Pharisaism; it recalls the plea of the inhabitants of the Perea: —

> Lord, open to us; we ate and drank in thy presence, and thou didst teach in our streets. And he will say, I tell you, I know not whence ye are: depart from me, all workers of unrighteousness. There will be the weeping, and the gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without. And they will come from east and west, and from north and south (from remotest heathen quarters), and will recline at table in the kingdom of God. And, behold, there are last who will be first, and there are first who will be last. — *Luke* 13: 25–30.

The Irreversible Decree (verse 46). — And so we reach the last stage of the divine drama: "And these shall go away into eternal punishment, but the righteous into eternal life." We know something of what is meant by this great Christian word "Life"; it is that conscious, blissful immortality which is given only through Christ and in Christ, a fulness of life which passes all understanding. We do not know what is meant by this dread

word "death," except that it is the awful antithesis of "Life"; a death which means the hopeless absence of everything which characterizes life. Enough that we know what our King's award is, the "unrighteous" or unkind will go away into punishment æonian; but the "righteous" or kind will go into life æonian.

Love the Judgment-test of the Basileia. — We see, then, what the judgment-test of God's Kingdom is; it is Love. Possibly some of us may be startled by the simplicity of the test, a test as decisive as it is simple. We instinctively recall the traditional tests of orthodox or catholic theology. But this book, let me again remind the reader, is not a theological treatise on the Kingdom of God; it is an exegetical study of God's Kingdom, chiefly as the term is used by the King himself and his Evangelists in the Gospels. If any one has the right to declare the judgment-test of the Kingdom, it is the Lord of the Kingdom. According to him, that test is not intellectual faith, but practical love, the faith which works through love. And observe the delicacy as well as decisiveness of the test; it is not intermittent as on great occasions, it is constant, — daily, hourly, momentarily. Why is "life a probation"? Because life is a daily probing. Our daily life in society is an everlasting probe, a ceaseless test. He that loves not his brother whom he has seen cannot love God whom he has not seen. But why multiply poor words of my own when James, a servant of God and of the Lord Jesus Christ, has written these golden words: —

> What does it profit, my brethren, if any one say that he has faith, and have not works? Can the faith save him? If a brother or a sister be naked, and in lack of daily food, and one of you say to them, Go in peace, be warmed, and be filled, but ye give them not the things needful for the body, what does it profit? Even so, faith, if it has not works, is dead in itself. . . . Ye see that by works a man is justified, and not by faith only. . . . For as the body apart from the spirit is dead, so also faith apart from works is dead. — *James* 2 : 14–26.

Largeness of our King's Catholicity. — One concluding thought on this picture of the judgment-scene. What

unspeakable catholicity on the part of our King! His is the heavenly grace, vast as our Father's sky itself, which sees even in heathen hearts the possibility of being "implicit Christians." Oh, that all the sons of his Kingdom had caught more of his own spirit, even as his apostle, Peter, did, when, discerning the unconscious Christianity of heathen Cornelius, he exclaimed: —

Truly I perceive that God is not a respecter of persons; but in every nation he that fears him, and works righteousness, is acceptable to him. — *Acts* 10: 34, 35.

Ay, David was right: —

Let us fall into the hands of Jehovah; for his mercies are great; and let me not fall into the hand of man. — 2 *Samuel* 24: 14.

CHAPTER XII

CONSUMMATION OF THE KINGDOM

The Basileia will have an End. — We have seen that the Kingdom of God, viewed as an inception, has already come. We have seen that the Kingdom of God, viewed as a process, is ever coming. It remains for us to see that the Kingdom of God, viewed as a consummation, will have an end. A remarkable Scripture is in point: —

God All in All. — Then comes the end, when he delivers up the kingdom to God and the Father; when he has done away every rule, and every authority and power. For he must reign, till he has put all the enemies under his feet. As the last enemy, Death is done away with. For he subjected all things under his feet. But even when he says, All things are subjected, it is manifest that he is excepted, who subjected all things to him. And whenever all things have been subjected to him, then will the Son also himself be subjected to him who subjected all things to him, that God may be all in all. — 1 *Corinthians* 15 : 24–28.

A Unique Scripture. — It is in the strictest sense a unique Scripture. Standing absolutely by itself, with no parallel Scripture to serve as clue, it is in an eminent sense, if I may so say, the Sphinx of God's Word. Accordingly, in studying it, we need special reverence. We cannot do better than to study the clauses in their order.

"Then comes the end." That is to say, the consummation, the divine finale of the Messianic Æon at the Parousia or final coming of the Lord of the Kingdom.

"When he delivers up the Kingdom to God and the Father." What Kingdom is this which the Son will, after his second coming, deliver up to God the Father? Certainly not his kingdom as the Son of God, that is to say, the kingdom he administers as being himself Divine, God

blessed forever. In respect to his preincarnate, underived nature, he and the Father are one. This is the glory which he had with the Father before the world was. In the beginning was the Word, and the Word was with God, and the Word was God. Having, like the Father, an eternal nature, he has, like the Father, an eternal kingdom, being himself the Alpha and the Omega, who is and who was and who is to come, the Almighty. Of this divine kingdom which he sways as one with the Father the Son can no more divest himself than he can divest himself of his own Godhead. God calls his angels his ministers, but to the Son he says: —

> Thy throne, O God, is for ever and ever;
> The sceptre of rectitude is the sceptre of thy kingdom.
> — *Psalm* 45 : 6; *Hebrews* 1 : 8.

No; the Kingdom which the Son is to deliver up to the Father is the specific Kingdom which the Father has given to him as his Messiah or Christ. It is not his underived kingdom as the Son of God, but his derived Kingdom as the Son of man, sent into the world for a specific purpose, even the restoration of God's reign in man's soul. Particularly is it the Kingdom which the Father has bestowed on him as the reward of his humiliation and sufferings when incarnate. Some Scriptures are peculiarly in point. For example: —

> Who, existing in the form of God, accounted not the being on an equality with God a thing to be grasped; but emptied himself, taking the form of a servant, becoming in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient to death, yea, the death of the cross. Wherefore also God highly exalted him, and gave him the name which is above every name; that in the name of Jesus every knee should bow, of beings in heaven, and of beings on earth, and of beings under the earth, and every tongue confess that Jesus Christ is Lord (King), to the glory of God the Father. — *Philippians* 2 : 6–11.

Again: —

> We behold him, who was made a little lower than the angels, Jesus, on account of the suffering of death, crowned with glory and honor. — *Hebrews* 2 : 9.

Again: —

Looking away to the author and perfecter of the faith, Jesus, who for the joy set before him endured the cross, despising shame, and has sat down at the right hand of the throne of God. — *Hebrews* 12 : 2.

Thus this session of the Son of man on the right hand of the Majesty on high is the reward of his incarnate career. Thus enthroned, he is administering the Father's Kingdom, so to speak, as the Father's premier or viceroy. As such, all authority has been given to him in heaven and on earth. This special Kingdom, bestowed on the Son of man as the reward of his incarnate mission, is the special Kingdom which he will deliver up to the Father.

"When he has done away every rule, and every authority and power." Then his Kingdom in the fulness of his supremacy has not yet come. Grief, pain, sickness, death, sin, Anti-Christ, Satan, — these are still in the world. These, and every other hostile power, the Son of man must and will yet abolish; henceforth waiting until his enemies be made his footstool.

"For he must reign, till he has put all his enemies under his feet." The Son of man, anointed for a mediatorial and restoring purpose, must continue reigning at the Father's right hand until, as David had prophesied concerning him and as Peter reasserted before his pentecostal hearers, he shall have put all his foes under his feet: —

> Jehovah said to my Lord, Sit thou on my right hand,
> Till I make thine enemies the footstool of thy feet.
>
> — *Psalm* 110 : 1; *Acts* 2 : 34.

But, as a matter of fact, we do not yet see all things subjected to him. We still see in the world injustice, oppression, cruelty, malice, war, covetousness, unchastity, drunkenness, idolatry, atheism, every form of sin, disease, pain, death.

"As the last enemy, Death, is done away with." And Death is an enemy indeed. How many there are who

through fear of death are all their lifetime subject to bondage. And death is the last enemy because death is the fruit and consummation of sin; and therefore must exist as long as sin exists. And death the last enemy shall yet be destroyed. Jesus the King is the final conqueror. By his appearing he has abolished death, and brought life and incorruption to light, which is an evangel: —

> When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then will come to pass the word that is written, Death has been swallowed up in victory. Where, O death, is thy victory? Where, O death, is thy sting? The sting of death is sin; and the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Chrst.—*Isaiah* 25: 8; *Hosea* 13: 14; 1 *Corinthians* 15: 54–57.

"For (Psalm 8: 6) he subjected all things under his feet. But even when he says, All things are subjected, it is manifest that he is excepted, who subjected all things to him. And whenever all things have been subjected to him, then will the Son also himself be subjected to him who subjected all things to him." That is to say: When the Son of man shall have done away all rule and authority and power, then he will yield up his conferred rule or Kingdom as the restoring Christ to the Father, and the Father's own undivided kingdom will come. For as this Kingdom of the Christ of God was not original but derived, so it will not be everlasting. In fact, this special Kingdom of God, or the Father's redemptive reign in his incarnate Son, is itself, so to speak, a divine parenthesis in the history of eternity; itself a majestic æon of its own, an æonian means to an eternal end. Indeed, there is no necessity that the Christ's special Kingdom should be everlasting. The Son of God became the Son of man, and received his mediatorial Kingdom for a specific purpose, namely, to restore God's reign in man's soul: and this by revealing God — disclosing his character, his attributes, his righteousness, his love; by bearing our sins in his body upon the tree; by recovering to fallen man

his lost sense of sonship : and so bringing about the times of restoration of all things. And when all these things shall have been achieved, — when Jesus the Christ, as the effulgence of God's glory and the very image of his substance (expression of his essence), shall have displayed to the universe who and what God is ; when the malady for which the incarnation was provided shall have been healed ; when the dead shall have been raised and the saints glorified and the reprobates exiled ; when the Nazarene shall have abolished all rule and authority and power, and shall have annihilated the last foe, Death himself ; in short, when the purpose for which the Son of God founded his Kingdom shall have been achieved, — then will the end indeed come, and Jesus in his official capacity as God's restoring Christ will deliver up the Kingdom to God, even the Father. But Heaven be praised! although Christ the officer will disappear, Jesus the person will everlastingly remain.

"That God may be all in all." How much do these wonderful words mean? Are they to be taken in a pantheistic sense, as though the universe were to be merged into Deity, and all created personalities lost in the universal diffusion of Godhead? Most certainly not. For a God who is Every-thing is a God who is No-thing. The meaning of these words must be determined by their context. Our apostle is speaking of the reign of the Son, not as Divine, but as receiving the reward of his incarnate career. So long as he thus reigns at God's right hand, Deity reigns as it were, indirectly, under conditions of a mediatorial economy. But when the Son shall have retired from his mediatorial office, as he will when he shall have subdued every rebellion and restored God's reign in man's soul, then will the Father reign, as it were, directly, without intervention of a reconciling Mediator. Then the end will indeed come, and the Son give back his Christhood or official viceroyship to the Father, and God will again be all in all. Very significant in this connection is the vision of the exile of Patmos : —

I saw no temple therein: for the Lord God, the Almighty, is its temple, and the Lamb. — *Revelation* 21 : 22.

The Roman Pantheon was not altogether a lie; for idolatry is evermore the shadow, although in caricature, of truth. The heavenly temple is indeed Pantheon, wherein are not gods many and lords many; but God himself is all in all, alike all-containing and all-self-permeating. I know I am touching the boundary between the finite and the Infinite, where all is nebulous and umbral, therefore let my words be few and wary. In that final temple, where God is all and all in all, the church of his Lamb will somehow be enshrined in him, gloriously involved, sublimely implicated, in Deity. And yet not one child of God will lose his individuality or sense of personal identity. My finger as a finger is an individual; yet it is also corporate and functional, — incorporate in my body, functional to my will. So each saint will retain his own individuality; yet in some ineffable sense he will be incorporate in Deity, functional to his adorable will, blessed organ of him who fills all in all. Yes; there is a profound sense in which Pantheism is true. The day is coming when God will be all in all. This is that

> One God, one law, one element,
> And one far-off divine event,
> To which the whole creation moves. — *In Memoriam.*

And so we offer the prayer which the Son himself has bidden: —

Our Father who art in heaven, Thy kingdom come. — *Matthew* 6 : 10.

Triumph of God's Basileia. — Meantime, let every son of the Kingdom be confident of the coming victory of his King. For that Kingdom is not a theory, it is a destiny; not an experiment, it is a consummation. Oh, the unconscious verity that lurked in the irony of that ancient mock purple and mock crown and mock sceptre and mock kneeling and mock "Hail, King of the Jews!" On the head of Jesus the King are many diadems; the diadem

of nature, its materials, its forces, its laws, its possibilities; the diadem of providence, its purposes, its preparations, its administrations, its conclusions, its triumphs; the diadem of redemption, its crown of grace, its crown of thorns, its crown of glory, its crown of church, its crown of character; the diadem of victory, its conquests, its temporalities, its spiritualities, its sovereignties; the diadem of universality; the diadem of immortality. He has on his garment, and on his thigh, a name written, KING OF KINGS, AND LORD OF LORDS.

A Missionary Summons. — Let, then, the sons of the Kingdom go forth and proclaim everywhere the approaching Basileia of God. Let them proclaim it in its kingly origin, its kingly purpose, its kingly nature, its kingly method, its kingly terms, its kingly extent, its kingly issue. Go forth then, O Church of the Kingly Testimony, and summon the nations to greet the advancing King. With the blind Bard of the English Commonwealth pray: —

> Come forth out of thy royal chambers, O Prince of all the kings of the earth! Put on the visible robes of thy imperial majesty! Take up that unlimited sceptre which thy Almighty Father hath bequeathed thee! For now the voice of thy Bride calleth thee, and all creatures sigh to be renewed. —*John Milton.*

Then, when the Kingly Bridegroom does appear, it shall be seen that the Kingdom of God is also the Kingdom of Heaven, because heaven itself will be a dominion, even God's own Basileia. Amen; come, Lord Jesus!

APPENDIX

A

LIST OF PASSAGES IN WHICH THE WORD "BASILEIA" (MEANING GOD'S "KINGDOM") OCCURS

	THE TEXT	THE SCOPE
1.	Kingdom of heaven is at hand (Matt. 3:2) . .	ARRIVAL.
2.	Kingdom of heaven is at hand (Matt. 4:17) . .	ARRIVAL.
3.	Gospel of the kingdom (Matt. 4:23) . . .	EVANGEL.
4.	Theirs is the kingdom of heaven (Matt. 5:2) .	REWARD.
5.	Theirs is the kingdom of heaven (Matt. 5:10).	REWARD.
6.	Least in the kingdom of heaven (Matt. 5:19) .	DEGREES.
7.	Great in the kingdom of heaven (Matt. 5:19) .	DEGREES.
8.	Unless your righteousness shall exceed (Matt. 5:20)	RIGHTEOUSNESS.
9.	Thy kingdom come (Matt. 6:10)	FUTURE.
10.	Seek first his kingdom (Matt. 6:33)	PRIMACY.
11.	Not every one that says, Lord, will enter (Matt. 7:21)	OBEDIENCE.
12.	Many will come from the east and the west (Matt. 8:11)	GENTILES.
13.	Sons of the kingdom (Matt. 8:12)	JEWS.
14.	Gospel of the kingdom (Matt. 9:35)	EVANGEL.
15.	Kingdom of heaven is at hand (Matt. 10:7) . .	ARRIVAL.
16.	Least in the kingdom of heaven (Matt. 11:11)	DEGREES.
17.	Kingdom of heaven suffers violence (Matt. 11:12)	ENTHUSIASM.
18.	Then is the kingdom of God come upon you (Matt. 12:28)	CREDENTIAL.
19.	Mysteries of the kingdom of heaven (Matt. 13:11)	INITIATION.
20.	Word of the kingdom (Matt. 13:19)	PROCLAMATION.
21.	Kingdom of heaven is likened (Matt. 13:24) .	MIXTURES.
22.	Kingdom of heaven is like a grain (Matt. 13:31)	GROWTH.

	THE TEXT	THE SCOPE
23.	Kingdom of heaven is like leaven (Matt. 13:33)	ASSIMILATION.
24.	The good seed are the sons of the kingdom (Matt. 13:38)	CHRISTIANS.
25.	Gather out of his kingdom (Matt. 13:41)	PURIFICATION.
26.	Shine forth as the sun in the kingdom (Matt. 13:43)	MANIFESTATION.
27.	Kingdom of heaven is like a treasure (Matt. 13:44)	PRIMACY.
28.	Kingdom of heaven is like a merchant (Matt. 13:45)	PRIMACY.
29.	Kingdom of heaven is like a net (Matt. 13:47)	PURIFICATION.
30.	Kingdom of heaven is like a householder (Matt. 13:52)	VARIETY.
31.	Keys of the kingdom of heaven (Matt. 16:19)	AUTHORITY.
32.	Son of man coming in his kingdom (Matt. 16:28)	ROYALTY.
33.	Who is greatest in the kingdom of heaven (Matt. 18:1)	DEGREES.
34.	If ye do not become as the little children (Matt. 18:3)	CHILDLIKENESS.
35.	Greatest in the kingdom of heaven (Matt. 18:4)	DEGREES.
36.	Kingdom of heaven is likened to a king (Matt. 18:23)	FORGIVENESS.
37.	Eunuchs for the sake of the kingdom of heaven (Matt. 19:12)	SELF-DENIAL.
38.	To such belongs the kingdom of heaven (Matt. 19:14)	CHILDLIKENESS.
39.	Difficult for a rich man to enter into (Matt. 19:23)	DIFFICULTY.
40.	Easier for a camel to go through (Matt. 19:24)	DIFFICULTY.
41.	Kingdom of heaven is like to a householder (Matt. 20:1)	SOVEREIGNTY.
42.	One on thy right hand, and one on thy left (Matt. 20:21)	DEGREES.
43.	Publicans and harlots go into the kingdom of God (Matt. 21:31)	COMMONALTY.
44.	Kingdom of God shall be taken away (Matt. 21:43)	TRANSFERRED.
45.	Kingdom of heaven is likened to a king (Matt. 22:2)	INVITATION.
46.	Shut up the kingdom of heaven against men (Matt. 23:13)	BIGOTRY.

	THE TEXT	THE SCOPE
47.	Gospel of the kingdom for a testimony (Matt. 24:14)	EVANGEL.
48.	Kingdom of heaven is likened to ten virgins (Matt. 25:1)	VIGIL.
49.	Come, ye blessed of my Father, inherit the kingdom (Matt. 25:34)	ANTIQUITY.
50.	When I drink it new with you, in the kingdom of (Matt. 26:29)	FUTURE.
51.	Kingdom of God is at hand (Mark 1:15) . .	ARRIVAL.
52.	Mystery of the kingdom of God (Mark 4:11) .	INITIATION.
53.	So is the kingdom of God, as if a man casts (Mark 4:26)	GROWTH.
54.	How shall we liken the kingdom of God (Mark 4:30)	GROWTH.
55.	Until they see the kingdom of God come with power (Mark 9:1)	ROYALTY.
56.	Good to enter into the kingdom of God with one eye (Mark 9:47)	PRIMACY.
57.	To such belongs the kingdom of God (Mark 10:14)	CHILDLIKENESS.
58.	Whoever does not receive the kingdom of God as a (Mark 10:15)	CHILDLIKENESS.
59.	With what difficulty shall they that have riches (Mark 10:23)	DIFFICULTY.
60.	How difficult it is to enter into the kingdom of God (Mark 10:24)	DIFFICULTY.
61.	Easier for a camel to go through the eye of (Mark 10:25)	DIFFICULTY.
62.	Blessed is the coming kingdom of our father David (Mark 11:10)	MISCONCEPTION.
63.	Thou art not far from the kingdom of God (Mark 12:34)	APPROACH.
64.	Until that day when I drink it new in the kingdom (Mark 14:25)	FUTURE.
65.	Waiting for the kingdom of God (Mark 15:43)	EXPECTATION.
66.	Of his kingdom there will be no end (Luke 1:33)	PERPETUITY
67.	Gospel of the kingdom of God (Luke 4:43) .	EVANGEL.
68.	Yours is the kingdom of God (Luke 6:20) . .	REWARD.
69.	Least in the kingdom of God (Luke 7:28) . .	DEGREES.
70.	Gospel of the kingdom of God (Luke 8:1) . .	EVANGEL.
71.	Mysteries of the kingdom of God (Luke 8:10)	INITIATION.

	THE TEXT	THE SCOPE
72.	Sent them to preach the kingdom of God (Luke 9:2)	THEME.
73.	Spoke concerning the kingdom of God (Luke 9:11)	THEME.
74.	Until they see the kingdom of God (Luke 9:27)	ARRIVAL.
75.	Go and announce the kingdom of God (Luke 9:60)	ANNUNCIATION.
76.	Not fit for the kingdom of God (Luke 9:62)	PRIMACY.
77.	Kingdom of God has come nigh to you (Luke 10:9)	ARRIVAL.
78.	Kingdom of God has come nigh (Luke 10:11)	ARRIVAL.
79.	Thy kingdom come (Luke 11:2)	FUTURE.
80.	Then is the kingdom of God come upon you (Luke 11:20)	CREDENTIAL.
81.	Seek his kingdom, and these things shall be added (Luke 12:31)	PRIMACY.
82.	Father's good pleasure to give you the kingdom (Luke 12:32)	REWARD.
83.	What is the kingdom of God like (Luke 13:18)	GROWTH.
84.	To what shall I liken the kingdom of God (Luke 13:20)	ASSIMILATION.
85.	Abraham, Isaac, Jacob, prophets in the kingdom of God (Luke 13:28)	EXCLUSION.
86.	Recline at table in the kingdom of God (Luke 13:29)	UNIVERSALITY.
87.	Blessed is he who shall eat bread in the kingdom of (Luke 14:15)	MISCONCEPTION.
88.	Gospel of the kingdom of God is preached (Luke 16:16)	ENTHUSIASM.
89.	When the kingdom of God comes (Luke 17:20)	MISCONCEPTION.
90.	Kingdom of God comes not with observation (Luke 17:20)	SPIRITUALITY.
91.	Kingdom of God is in the midst (within) of you (Luke 17:21)	ARRIVAL.
92.	To such belongs the kingdom of God (Luke 18:16)	CHILDLIKENESS.
93.	Whoever does not receive the kingdom of God as (Luke 18:17)	CHILDLIKENESS.
94.	With what difficulty do they that have riches (Luke 18:24)	DIFFICULTY.

	THE TEXT	THE SCOPE
95.	Easier for a camel to enter through the eye (Luke 18:25)	DIFFICULTY.
96.	For the sake of the kingdom of God (Luke 18:29)	PRIMACY.
97.	Thought that the kingdom of God was immediately to appear (Luke 19:11) . . .	MISCONCEPTION.
98.	Know that the kingdom of God is near (Luke 21:31)	FUTURE.
99.	Until it be fulfilled in the kingdom of God (Luke 22:16)	FUTURE.
100.	Until the kingdom of God comes (Luke 22:18)	FUTURE.
101.	Appoint to you a kingdom (Luke 22:29) . .	REWARD.
102.	Eat and drink at my table in my kingdom (Luke 22:30)	REWARD.
103.	Remember me, when thou comest in thy kingdom (Luke 23:42)	MISCONCEPTION.
104.	Waiting for the kingdom of God (Luke 23:51)	EXPECTATION.
105.	Unless one be born anew, he cannot see the kingdom (John 3:3)	GATEWAY.
106.	Unless one be born of water and the Spirit (John 3:5)	GATEWAY.
107.	My kingdom is not of this world (John 18:36)	SPIRITUALITY.
108.	If my kingdom were of this world (John 18:36)	SPIRITUALITY.
109.	But now is my kingdom not from hence (John 18:36)	SPIRITUALITY.
110.	Speaking the things concerning the kingdom of God (Acts 1:3)	THEME.
111.	Dost thou at this time restore the kingdom to Israel (Acts 1:6)	MISCONCEPTION.
112.	Good news concerning the kingdom of God (Acts 8:12)	THEME.
113.	Through many afflictions we must enter into the kingdom (Acts 14:22)	DIFFICULTY.
114.	Persuading as to the things concerning the kingdom (Acts 19:8)	THEME.
115.	Went about preaching the kingdom (Acts 20:25)	THEME.
116.	Testifying fully the kingdom of God (Acts 28:23)	THEME.
117.	Preaching the kingdom of God (Acts 28:31)	THEME.

	THE TEXT	THE SCOPE
118.	Kingdom of God is not food and drink; but righteousness (Rom. 14:17)	SPIRITUALITY.
119.	Kingdom of God is not in word, but in power (1 Cor. 4:20)	SPIRITUALITY.
120.	Will not inherit the kingdom of God (1 Cor. 6:9)	EXCLUSION.
121.	Will not inherit the kingdom of God (1 Cor. 6:10)	EXCLUSION.
122.	When he delivers up the kingdom to God (1 Cor. 15:24)	CONSUMMATION.
123.	Flesh and blood cannot inherit the kingdom of God (1 Cor. 15:50)	SPIRITUALITY.
124.	Will not inherit the kingdom of God (Gal. 5:21)	EXCLUSION.
125.	No inheritance in the kingdom of Christ (Eph. 5:5)	EXCLUSION.
126.	Translated us into the kingdom of the Son (Col. 1:13)	PRIVILEGE.
127.	Fellow-workers for the kingdom of God (Col. 4:11)	COÖPERATION.
128.	Calling you into his kingdom and glory (1 Thess. 2:12)	PRIVILEGE.
129.	Accounted worthy of the kingdom of God (2 Thess. 1:5)	DIFFICULTY.
130.	By his appearing and his kingdom (2 Tim. 4:1)	MOTIVE.
131.	Bring me safe to his heavenly kingdom (2 Tim. 4:18)	REWARD.
132.	Rectitude is the sceptre of thy kingdom (Heb. 1:8)	RECTITUDE.
133.	Kingdom which cannot be shaken (Heb. 12:28)	STABILITY.
134.	Heirs of the kingdom which he promised (James 2:5)	REWARD.
135.	Entrance into the eternal kingdom (2 Peter 1:11)	REWARD.
136.	Made us a kingdom, priests to God (Rev. 1:6)	PREROGATIVE.
137.	Affliction and kingdom and patience in Jesus (Rev. 1:9)	DIFFICULTY.
138.	To our God a kingdom and priests (Rev. 5:10)	PREROGATIVE.
139.	Kingdom of the world is become our Lord's (Rev. 11:15)	TRIUMPH.
140.	Now is come the kingdom of our God (Rev. 12:10)	TRIUMPH.

B

LIST OF PASSAGES IN WHICH THE WORD "BASILEUS" (MEANING "CHRIST") OCCURS

1. Where is he that is born King of the Jews (Matt. 2 : 2).
2. Behold, thy King comes to thee (Matt. 21 : 5).
3. Then will the King say to those on his right hand (Matt. 25 : 34).
4. The King will answer and say to them (Matt. 25 : 40).
5. Art thou the King of the Jews (Matt. 27 : 11).
6. Hail, King of the Jews (Matt. 27 : 29).
7. This is Jesus the King of the Jews (Matt. 27 : 37).
8. He is King of Israel (Matt. 27 : 42).
9. Art thou the King of the Jews (Mark 15 : 2).
10. Do you wish me to release to you the King of the Jews (Mark 15 : 9).
11. What shall I do to him whom ye call the King of the Jews (Mark 15 : 12).
12. Hail, King of the Jews (Mark 15 : 18).
13. The King of the Jews (Mark 15 : 26).
14. Let the King of Israel come down from the cross (Mark 15 : 32).
15. Blessed is the King who comes in the name of the Lord (Luke 19 : 38).
16. Art thou the King of the Jews (Luke 23 : 3).
17. If thou art the King of the Jews, save thyself (Luke 23 : 37).
18. This is the King of the Jews (Luke 23 : 38).
19. Thou art King of Israel (John 1 : 49).
20. Blessed is the King of Israel (John 12 : 13).
21. Behold, thy King comes (John 12 : 15).
22. Art thou the King of the Jews (John 18 : 33).
23. Art thou a king then (John 18 : 37).
24. Thou sayest that I am a king (John 18 : 37).
25. Do you wish that I release to you the King of the Jews (John 18 : 39).
26. Hail, King of the Jews (John 19 : 3).
27. Behold, your king (John 19 : 14).
28. Shall I crucify your king (John 19 : 15).
29. Jesus the Nazarene the King of the Jews (19 : 19).
30. Write not, The King of the Jews (John 19 : 21).
31. But then he said, I am King of the Jews (John 19 : 21).
32. There is another king, Jesus (Acts 17 : 7).

33. Now to the King of the ages (?) (1 Tim. 1 : 17).
34. The King of kings, and Lord of lords (?) (1 Tim. 6 : 15).
35. Ruler of the kings of the earth (Rev. 1 : 5).
36. Thou King of the ages (Rev. 15 : 3).
37. Lord of lords, and King of kings (Rev. 17 : 14).
38. King of kings, and Lord of lords (Rev. 19 : 16).

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